WINONA ECHOES

Addresses Delivered at the Winona Bible Conference

1919

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NOTABLE ADDRESSES DELIVERED
AT THE TWENTY-FIFTH ANNUAL

BIBLE CONFERENCE

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"Who have spoken unto you the Word of God."

A Call, A Challenge and a Command

By REV. H. L. BOWLBY, D. D.
General Secretary of the Lord's Day Alliance of the United States,
New York, N. Y.

I am very glad indeed to be here at this Bible Conference, which the far-famed evangelist Gypsy Smith has said is the largest and best Bible Conference in the world, and to bring to it a message on a subject greater than which I believe is not before the christian churches today. And I think it is especially fitting that the great organization which I have the honor to represent should have a place on this program for the Lord's Day Alliance of the United States officially represents fifteen of our strongest evangelical denominations, a communicant church membership of about fifteen millions with several additional millions of adherents. Its object is the defense and preservation of the Christian Sabbath and the securing to the laboring man and woman the right to one full rest day in seven, that day to be Sunday wherever possible.

I shall mention a few of the things accomplished by the Alliance which will be of special interest to you. As the representative of the churches and of other societies in the field of Sunday rest, helping to safe-guard the interest of the churches, Bible schools, homes and the Nation itself, along this particular line of service, the Lord's Day Alliance has stood on the watch tower signaling the warnings of danger and captaining her hosts of warriors on the battle ground below when the enemies have launched their attacks against this bulwark of the Christian faith. It may surprise some of you to know that on the average of every twenty-one months we have through our National and state societies defeated more than one hundred bills aimed at the destruction of the American Sabbath; that it was the Alliance which led to successful conclusion the movement which closed the first and second class post offices on Sunday and thereby released 100,000 letter carriers and post office clerks for Sunday rest and for the opportunities of the church and for family companionships; that we have cooperated with departments of the Federal government and of many states and secured the introduction of worth-while reforms, bringing

in some instances the weekly rest day to men who had only from three to five rest days in a whole year; that we have everywhere in the nation been helping pastors, churches, wide-awake citizens on local Sunday and weekly rest day problems; that we now have on a mighty movement to secure the enactment of a Sunday rest law for the District of Columbia, the Pastors' Federation of Washington having joined forces with us and given pledged assurance of the most hearty and substantial co-operation, as likewise in the movement we are leading to secure the passage of a Federal Sunday rest law to re-enforce the State Sunday laws.

My theme is chosen for several reasons. I believe a great Bible Conference like this made up for the most part of ministers and members of churches located in various parts of the United States, should hear prophetic voices that are calling today, recognize the challenge flung at their feet and picking it, obey the command, "Onward Christian Soldiers!" One such prophetic voice that is calling, which has issued its challenge and ordered a command is the Christian Sabbath. The call sent through a herald of this day is S. O. S.—Save Our Sabbath. Now it is worth while to consider this call. S. O. S. is a danger signal indicating something in distress; it may be a ship at sea, a vessel near shore, a boat in the placid moat, but wherever it is, the call must be answered, relief hurried to the scene of trouble. It is the tried and trusty ship of our Sabbath which has summoned you and me to her relief as the enemy has launched his powerful attacks and our loyalty has been challenged, our courage is being tested by a command to service in Her defense.

Let us then first briefly ask a question or two about this Day and discover anew whether the Ship carries cargoes worth saving. What is the Sabbath Day? God's Word informs us that it is a Holy Day. "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy work." Six days for labor, one day for rest. "The Sabbath was made for man, and not man for the Sabbath." The other days of the week belong to a man's business, his profession, his worldly employment ,his worldly pleasures, for earning the daily bread, for developing those faculties and forces which look to material, mental and moral successes, consonant with the proper aspirations of noble-minded souls. But the Sabbath calls to a still higher level, it sings the Psalm of loftiest praise, it shouts the Christian warrior's cry "Excelsior"—ever higher, and man obeying rears more stately mansions for the soul. God and man have special business together on this day. It has the elements of eternity in it. It is the one day which says to man, "Call no man master for this is the day in the week when you and God should rejoice and be glad together; this is the day of worship when you should be in the House of God for it is written, 'Hallow my sabbaths and reverence my sanctuary, I am the Lord'; and again; 'Keep

my sabbaths that ye know that I am the Lord thy God' and 'my sabbaths shall be a sign between me and thee that ye may know that I am the Lord thy God.' "

Now the Sabbath, our Christian Sabbath or Lord's Day, is more than a day of holy and physical rest. It is a day of holy activity and big business with God. The building of the Kingdom on every day is a duty of everyone, yet here are the superior claims of one day over all the other days; the church, not man's business comes first here, the things of the Kingdom press for consuming attention. "The Sabbath is the basis of all our religious work." It embraces the wide, ripening fields of home and foreign missions as well as the local supplies of grace and goods. The ingatherings of the means to put not only pastors in the pulpits but for sending missionaries over-land and overseas, are recorded chiefly on the Lord's Day according to the Pauline method of individual, proportionate and systematic giving. Let go of the Christian Sabbath and the sanctuary and spiritual life, rivers of power in the Kingdom are vitally weakened at their very source, and cannot pour forth their healing waters through this troubled, sin-sick world. The Church, the Bible School, the Home, the Community, and the World, suffer signally and seriously with such a loss.

The Call of the Sabbath then is worthy per se, but when that call as a summons for help from so beneficient a friend of man, carrying weekly to his harbor immeasurable gifts from afar, who is he who would not set out at once to answer the call lest this priceless purveyor of God's love and law should be wounded unto death and cease to ply its course along the weekly route of man's right to quiet, rest and worship unloading its invaluable blessings at his feet? This, then, brings me to the second thought of

A CHALLENGE.

What constitutes this Challenge, this supreme menace? The General Assembly of the Presbyterian Church recognized the seriousness of the situation and ably described it a year ago when it declared: "the battle ground of the churches during the next ten years will be on the field of the Christian Sabbath." That General Assembly went a step further this year when in session at St. Louis, May 18th, it recorded by unanimous vote its opinion of conditions today in these words: "Prophetic as was that declaration (a year ago), it is safe to state at this time that the crucial test of this war which is now on against the mighty forces of organized Sabbath desecration will have to be met within the next five years, that Churches of all denominations must promptly assume responsibility for their sectors on the battle line and that all must march and fight side by side against the opposing armies which are seeking everywhere in the nation to destroy the Christian Sabbath and substitute the Continental Sunday in its place. It is an intensively and extensively organized foe which confronts the churches

and the defenders of the American Christian Sabbath. In all probability the next three years will chiefly determine whether the Church, the Bible School and the Home shall have the right of way in the Christian Sabbath or whether it is to be overrun by the hordes of Huns which are now invading it with greater effrontery and insulting boldness than ever before."

What brought about these conditions? Briefly summed up, it is the greed for gold, selfish indulgence and a desire to make the Christian Sabbath Day like any other day of the week, an extensive and expensive advertising campaign of sordid interests seeking to legalize on Sunday business which is absolutely unnecessary, such as the motion picture show business, professional and amateur baseball with gate receipts, and similar activities. The letting down of the bars in so many cases during the war, encouraged by many individuals and organizations who would have been less favorable to these invasions of the Sabbath in peace times and the quick advantage that was taken of these conditions by the enemies of the Lord's Day have brought about the after-the-war conditions which we face today. Henry van Dyke, former minister to the Hague, sensing the situation, wrote on November 4th last, that,

> "The preservation of the Lord's Day for the higher and nobler purposes of man constitutes one of the greatest after the war problems which the world must face."

Add to these Sunday golf, Sunday automobiling merely for pleasure and the many kinds of major and minor sports and the divers forms of secular activities that have crowded in upon the day and it must be readily seen that unless a united front is presented on this issue the enemies will have captured this stronghold of Christian faith. It is a military necessity as well as a military regulation that an army must not get too far away from its base of supplies. The Sabbath is the basis of all our religious work and if this citadel of our faith is surrounded by the enemy and destroyed, what can the churches do? If the winds of a Continental Sunday are sown in America, we shall reap the whirlwinds of a decimated and desolated church. And it will mean that a dagger has also been thrust into the heart of the Nation for "we cannot build the American Republic on the ruins of the American Sabbath."

That we are in danger of losing our Sabbath who can doubt in the face of these facts? What a thrill ran over our souls yesterday morning as we listened to the wonderful sermon by the Gypsy on "The Lost Christ." And did we not feel a chill creep over our beings as with dramatic force and in words weighty and with deep-toned pathos he asked the question—"Have YOU lost HIM?" Barren the soul which once having known Him has somehow lost Him. Did you ever stop and think what it would mean if we should lose our Christian Sab-

bath out of our life; what it would mean to a community, a state, a nation to lose it? The tremendous war that is on suggests that this priceless institution may be lost out of our lives, our communities and the Nation. And Gypsy Smith on last Friday night said another thing in keeping with this theme I have chosen. He drew attention to the fact that we have been letting go of our grip on the Christian Sabbath which has played so prominent a part in the matchless development of the National life. What Christian American can fail to see the truth of this distinguished British evangelist's statement when at that time he also said: "The United States can be the greatest nation in the world but only on the condition that she keep a firm hold on the Christian Sabbath."

PERILS.

President Wilson looking on the war-torn country of France and reflecting on the destruction of life and property the world had sustained in the war, said: "The peril of France is the peril of the world." Who does not believe it? Who cannot see that something must be done to prevent such a catastrophe ever again overtaking the world? I ask your attention to a four-fold peril gathering force and influence today which must engage the attention of every church and every believer in an institution which has helped to make and keep us the nation we have today. Here it is: "The peril of the Sabbath is the peril of the church, the peril of the church is the peril of the home, the peril of the home is the peril of the nation." If we lose the Sabbath, how long will it be until we lose the sanctuary? If we lose the sanctuary what institution have we that will develop that moral character so essential to the welfare of the nation? This battle ground which I have brought to your attention has as its moving principle the perils suggested, for its effective mobilizing of the forces a sense of the truest patriotism, and for the victorious accomplishment of the task a practical direction of the regiments enlisted.

PATRIOTISM.

This challenge touches not only one's religion, his church and his home, but it puts his patriotism to the test. One cannot look at our National emblem, to which new glory has been so recently added, without seriously thinking for what the flag stands and whence it came. The old Puritan Sabbath is often sneered at, but woe betide the man who sneers at the Star Spangled Banner. Bob Burdette, the famous Baptist deacon and humorist sets us to thinking when he says: "When you unfurl Old Glory and fling her to the breeze on some Fourth of July, just remember that it was the old Puritan Sabbath that hatched the Fourth of July." And if it hadn't been for the hatching of the Fourth of July and the Declaration of Independence, we wouldn't have had "Your Flag and My Flag." I say to you that a 100 per cent Americanism and an unspotted profession of patriotism calls upon us all to

defend our American Christian Sabbath "in the same spirit in which we resent any aspersion on the Stars and Stripes." Or take the Declaration of Independence. Does it guarantee that "personal liberty" which would uproot the Christian Sabbath and substitute Sunday of the beer garden and the brothel? Let Bob answer again: "The Declaration of Independence wasn't written in a beer dive on a Sunday afternoon; not by a jug-ful."

And what about the Constitution of the United States? The American Sabbath is found even here. Article I, Section VII, paragraph II, provides that the President shall not reckon Sunday in the ten days within which he may sign or veto a bill. The Constitution recognizes Sunday as a non dies, no day at all for business, not even for the President of the United States. As respects the protecting fences and walls thrown about the day by our Sunday laws, which keep the ordinary affairs of the world largely shut out, the United States Supreme Court has sustained their validity as has highest courts of the States. One further word from the patriotic standpoint. Take our National hymn:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride."

Stop there! What fathers died, what Pilgrim's pride? Were they not the pilgrim fathers who brought the Sabbath over in the Mayflower and in boats that followed her? This day is a part of our literature and law—it is our light and leading. Let no man boast of 100 per cent Americanism or patriotism who does not believe in this day, who is not willing to fight for it as occasion wills.

Does any one ask for a greater challenge than what is comprehended in this issue, before he accepts it?

And finally,

THE COMMAND.

What is the Command? It is an order issued from the headquarters of our American Sabbath to obey the call, accept the challenge and oppose with all-conquering power the enemies of the Lord's Day. The reveille has been sounded, the call to arms has been given. Let the slogan be one similar to that adopted by the International Conference of Christian Endeavorers at Buffalo a few days ago: "Come on! Let's go!" Let us realize that as Marion Lawrance, Secretary of the International Sunday School Association, says: "If the Sabbath goes, everything else goes with it." Let us resolve that it shall not go. Let us remember that it is time the old note of the Christian Sabbath must be sounded from the new bugles which are summoning united bodies of Christian workers and soldiers together in the new era of service,

that we must sing and march and fight to the tune of an old martial song paraphrased for the need of the hour:

"Onward, Christian soldiers, marching as to war,
With the Day of Jesus going on before.
Christ, Lord of the Sabbath, Leads against the foe;
Forward into battle, See, His banners go."

Then with high purpose and noble resolve we shall put the Hun-way out of our Sunday, we shall break the organized Hindenburg line of Sabbath desecrators and hurl the invaders out of the Lord's Day, we shall release by hundreds of thousands laborers everywhere long lines of whom are being led unprotected to the guillotine of Sunday greed, sacrificed on the altars of seven days' mammon. Coming as you do from all parts of the nation, I earnestly urge you everyone to watch with sleepless vigil local and state conditions, to hear the calls, the challenges and the commands as they come to you and then in the spirit of the American Commander at Chateau-Thierry say: "We shall advance at every cost." The battle is the Lord's and you and the Lord of the Sabbath, our Christian Sabbath, will win the well-fought Day.

The following resolution was unanimously passed by the Winona Assembly at one of the sessions of the Bible Conference:

RESOLVED: That we, residents in various localities in the United States, assembled together at the Winona Bible Conference, August 27th, 1919, heartily commend the Lord's Day Alliance of the United States, which officially represents fifteen of the Evangelical denominations, and the Pastors' Federation of Washington, D. C., for combining forces to secure a Sunday Rest Day Law for the District of Columbia, and that we will co-operate in every possible way with the movement, and earnestly hope for the earliest realization of this most worthy and urgent project; and, that we further commend this Alliance for the movement it has launched to bring about a Federal Sunday Law to re-inforce and safe-guard the State Sunday laws and likewise assure it of our co-operation.

(Signed) SOL C. DICKEY, Director.

Opening Address of Winona Bible Conference

HONORABLE WILLIAM JENNINGS BRYAN

Ladies and Gentlemen:

I am very glad that I can be here, even for a few moments, and these few moments have been made very happy ones by the expressions of confidence, and of affection, and of appreciation of the very little that I have been able to do, in comparison with what I would love to have done. I want to express again before proceeding the happiness it gives me to be here again, and I want to say that when you see your new list of officers and do not see my name on the list, I do not want you to think that it is lack of interest on my part, because I am just as interested—more so, every year, in fact—in this great institution as I see its great possibilities; but it is because the illness of my wife has caused me to give up all I possibly can of my official duties. So at present I cannot be connected with you officially, but I hope to come every year, and share more fully than I can this year in the benefits of this great assembly, for I regard it a privilege to be here and only the difficulties that have surged me about take me away from here now, when your great Bible Conference is beginning.

I am glad to have a few moment's communion with that loving spirit that has presided over the Assembly for so many years, and I know his heart is gladdened this morning as he looks out over the audience and knows that the Bible Conference is an assured fact. I hope with him that this may be just the beginning of an ever-increasing influence that shall go on year after year, in ever-broadening circles.

I am obliged to Dr. McNeil, too, for his kindness in exchanging hours with me. I would be glad to be here this afternoon, but I have only this morning, and I am grateful to him for the exchange. I have an engagement at Manchester, New Hampshire, that makes it necessary for me to take the train this noon, and this morning is the only hour that I can be with you.

I want also to express my gratitude to Mr. Rodeheaver. He has not only been very generous and kind in the good things he has said, with the sanction of the good friends here on the platform, but he has also helped me by the song which he has just sung. I am very appreciative of Mr. Rodeheaver's songs, so much more interesting when he sings

them than when we read them, for he interprets for us those songs of his, and by them ministers in the breaking of the bread of life.
selecting the things of greatest importance. Last summer I was here and had six opportunities, and when I got away from here I kept thinking of things I wished I had said to you. Because I think we think of the best things after it is too late to say them. And when I get too old to go around and speak, I am going to have a great time thinking of the things I ought to have said.

So this morning there are several things I would like to say to you, but I am going to say the things I think will do you the most good. Many things I would like to say are relatively less important, and as my time is limited, I am just going to choose the things that stand first. I am going to begin by a passage that explains the need in human life, in our Christian life especially, of standing by a principle. I think I can give you here in the Bible language the reason why Christians ought to stand by what they think is right. I think sometimes we do not stand firmly enough because we do not realize the strength that is behind us if we stand for the right. You know we are told that one with God shall chase a thousand, and two put ten thousand to flight. Now that looks like a pretty large ratio, but it is stated in a good deal stronger language than that. Let me read the last three verses of the last chapter of Matthew:

> "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."
>
> "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:"
>
> "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

That, to my mind, is the most comprehensive statement of power to be found in any language. It leaves nothing—it takes all the comprehensive words. Christ claims that all power is given unto Him, in heaven and in earth. And then He tells His disciples to go out and to make disciples of all nations—not just a few, but all, all nations—to teach them all the things that He commanded—not just a part of His Gospel, but all of it. And then, "I will be with you alway, even unto the end of the world." Can you find anything more comprehensive than that? All power in heaven and in earth, to be taught to all people everywhere, all the things He commanded, and that Christ is to be with us always. Now, my friends, that to my mind is the power of the Christian Church, and my complaint is that the Christian Church does not realize its power and that the Christian Church does not understand the might that is behind it and everywhere, does not understand the obligation that is upon it, and therefore does not appreciate the possibilities that lie before it. For back of this Christian Gospel there

is all power. More than that, it is the last word also, for it is unto the end of the world. Christ is to be with the Church always, even unto the end of the world, and His Church is to be of all people everywhere. It seems to me that His Church ought to be willing to take up the work and go forward with this mighty task, that is made more mighty within the last few months, with the end of the war. And for us who are members of the Christian Church, it is our duty, our responsibility, our power, our might. Let us go forward.

And so I thought this morning I could better serve you by speaking along the lines with which I am familiar. You remember that Christ said, "render unto Caesar the things that are Caesar's and unto God the things that are God's." And if I understand the Christian duty, it is all over the world to be the salt of the earth and the leaven that is to leaven society and make it what it ought to be. I heard a phrase a few years ago when I was in Panama, and if I can succeed in making you remember that phrase and if it is to you what it has been to me, then if you forget everything else I have said, and just remember that phrase, it will be worth while for me to speak to you. I was in Panama, going over that magnificent piece of construction work, the Culebra cut, and I asked the General when the slides would cease. Of course you understand how every now and then, along that canal, there comes a slide, and that these slides may fill up the cut and delay passage through the canal for days and even for weeks. And so I asked, "When will these slides cease?" His answer came, "When the banks of this cut reach the angle of repose." Did you ever hear a more euphoneous phrase than that? The angle of repose—the angle of repose. It is one of the sweetest phrases that I ever heard, and the more I thought about it the more significant it seemed. The angle of repose. I want to show you the significance of it.

We speak of the struggle of the Christian, of the struggles in our daily life. We all struggle in the world, looking forward to the angle of repose. I ask a man why he is working, and what does he say? That he wants to be rich? Not many people will admit that they want to be rich. But they want just enough so that they will be free from care and will have enough for themselves and their loved ones. They really are looking forward to the angle of repose. And it is not unChristian to look forward to that angle of repose, freedom from anxiety and care. Let me call to your mind a verse that I think will justify us in looking forward to that time and to that condition:

> "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your soul. For my yoke is easy and my burden is light."

And I believe the only way to find real rest for the soul is just in the way that Christ points out. "Take my yoke upon you and learn of

me." It is the angle of repose that Christ has promised that we should find if we seek it through Him.

But this is just a preface. Now, my friends, what we are looking for in public affairs is the angle of repose. I see a man who is at work trying to settle some great problem of government, and I say to him, "What are you working so hard for? Why do you sacrifice?"—(Because it does require sacrifice. Let nobody think that reforms can come in a land like ours without sacrifice, and some must sacrifice a great deal). He says, "I do not want just to postpone these difficulties only for my children to settle. I want to settle them now." And when they are settled right, then they will find the angle of repose, and will trouble the people no longer.

Let me call your attention to some of the things that have been settled in the last twenty-five years—or the last twenty-nine years to be exact. I have seen great questions arise, disturb the thought of the country, agitate the nation from end to end, and then have I seen them finding their "angle of repose" settled, never to rise again.

Let me give you a few illustrations, as an introduction. I realize that this will make a longer introduction than is considered correct in a formal address, but I will ask you to remember that the only thing that keeps me from making my address long enough to have such a long introduction, is that my train leaves too soon—for which you may be thankful. I want to give you four illustrations of great problems that have troubled this country from ocean to ocean, and from the Gulf to the boundary line of Canada, and then have been settled, all in this one generation. And before I take up these great problems, I want to point out to you the three great lessons that they teach.

The first lessons is patience. The reformer must learn to have patience. It takes time. No matter how great the thing is, or how pressing the need, it takes time for the people to understand. The first part of my public life was spent almost entirely in encouraging people. All great reformers have discouragements. Remember Elijah, that wonderful prophet of Hebrew history, than whom a greater reformer has not lived, fleeing to Mount Horeb in utter discouragement because he thought that he was the only one left in the service of the Lord; and until he was assured that there were thousands who had not bowed the knee to Baal, until he was ministered to by the angel, was given a vision of the manifestation of the power and might of the Lord, and finally, heard the still small voice of the Lord Himself speaking encouragement to His soul, then and only then was he ready to return to the great work for which God had called him. And Peter the Hermit, who led the great Crusade to rescue the tomb of our Lord and Savior from the hand of the Moslems, had his periods of discouragement and darkness, when he thought all was lost. And it is perfectly natural, because one is not a reformer until he finds something that

needs reforming, and he wonders why he has not seen it before, and why all the world does not understand the need of the reform. Then as the years roll by, he begins to fear that he may die before he sees the fruits of his toil. I have an amusing little story that I often use to console reformers with—if you do not need it, you may rest and not listen until my little anecdote is ended. A man went to a physician because he had a breaking out on his hand. The doctor gave him some medicine and told him to make application every day. Some time later, the doctor was passing the house, and noticed the man, with his hand still bound up, and asked him how it was getting along. "Looking at it from day to day I can see no change. Looking at it from week to week, I guess it is a little better. Looking at it now, I think it is getting well, but I am afraid it won't be in my time." I wanted to give you this illustration first to encourage you, and for another reason also. The other reason is, to impress upon you that it requires time and patience. If it is a thing worth fighting for, you have to be ready and willing to take a long time.

The second great lesson is faith. The righteous cause triumphs, and when it triumphs, it triumphs completely and never turns back, and when you get it, you get more than you imagined it was. Because God is with the reformer. And you must have faith for all this, faith in the ultimate victory.

The third great lesson is toleration. People must forget their small differences and all work together—united effort is necessary. It takes both parties to win any great cause, and not until a need has become great enough for both parties to unite in the work, will the final triumph come.

The first reform that I mention is the choosing of senators by the direct vote of the people. For one hundred and three years after we adopted our constitution we followed the old method. It never was a perfect method, in the first place; just a compromise. In 1892, twenty-seven years ago, the House of Representatives in Washington passed a resolution by more than two-thirds vote, declaring in favor of that amendment. I was in Congress then, and, in my youth and inexperience, I was happy. I said, "We have won." And I really thought we had won the fight. Do you know how long it took for that? Twenty-one years! Twenty-one years before we finished the fight. That resolution had to pass the House six times before it could pass the Senate once—but when it did pass the Senate, it was ratified by the people soon. The old law never can go back. That question has reached its angle of repose. And yet it did disturb us greatly. It had to pass the House six times before it could pass the Senate once, and it took endless discussion, but—when a great reform gets finally passed, the two parties lay aside their differences and share the trophies. I give the Republican party credit for helping through this great reform. In-

deed, I will go further than that. Three times it was a Democratic House, and three times a Republican, and when it was finally submitted, Democratic and Republican states alike joined in ratifying. It shows that it takes a long time—twenty-one years—and it had been suggested in Congress for perhaps thirty years. And it took the united effort of both parties. But it has finally come, and it has come to stay.

The second great reform is the Income Tax. In 1894 Congress passed the Income Tax law, and the Supreme Court held it unconstitutional by a vote of five to four. No one knows the man who cast the deciding vote. If I were a betting man, I would bet that his children were so ashamed of it that they never let it be known! It took seventeen years to amend the Constitution, and such a change took place in those seventeen years. I have never known a greater change in this country. The change was such that after we got the income tax amendment to the Constitution, and Congress passed the law fixing the tax as high as ten per cent, that man who bitterly denounced the two per cent in 1904 walked up and paid the ten per cent without hesitating. When the law was put on the Constitutional books, no party denounced that law, and no speaker so far as I know, ever opposed it. It took a long time, and it took both parties, too—Democratic and Republican joined in submitting, and Democrats and Republicans joined in ratifying it, and when we got it, what did we find? We found it had uses that no one could foresee. No one could foresee the war, out of which we have just come. Yet what could we have done in this war without the income tax? We have raised the income tax to more than ten per cent on large incomes. And more than that, it came just in time to answer the last argument that the liquor dealers made. "How are you going to get along without our money? You are collecting millions a day from beer and whiskey." When we got the income tax, we had an answer. We had money—money given by patriotic citizens, each one feeling that he was doing his share in upholding his own government. Money! We can stand up and say now that never again will we auction off the American boy to the saloon! This was the second reform. It took a long time to get it; it required patience; but when it came, it came completely, and it will not turn back; and the two parties united in bringing it, and will have to share the glory together.

The third great reform is not quite here, but so near here that I think I can almost speak of it as an accomplished fact—Woman's Suffrage. I believe fourteen states have already ratified, and I have not any doubt but that it is going to be ratified quickly. I think I will be safe in predicting that within a single year from today, we will have scored the thirty-sixth state, and women will stand with men and share those burdens which they already share in every-day life, in private if not in public! It took a long time to get it. The W. C. T. U., the greatest organization among women ever known began fifty years

ago to fight for Women's Suffrage. It was a long time before we got it, but when it came, the Democratic and Republican forces joined in bringing it about. Did you read the report? The majority of the Republicans and the majority of the Democrats in the Senate and House joined in submitting, and they will join in ratifying. No one party can win a constitutional victory alone. I think I have the strongest argument that could possibly be made in favor of Woman's Suffrage. I am so strongly in favor of woman's suffrage myself that I will say—and, indeed, I have made this offer to other audiences before—that if any one will write a strong argument in favor of woman's suffrage, and hand it to me, I will endorse it—write my name on the back of it as an endorsee, without stopping to read it through! And when you have made all the arguments you can on the subject of woman's right to vote, I will make an argument that is stronger. That is, that I think duty a stronger word than right. A man can waive his rights, but cannot waive his duty. The world needs woman's vote far more than woman needs her right. It is the duty of woman to join her conscience to man's judgment. And Woman's Suffrage is the third great reform of this generation. It has taken a long time to get it, but when it comes, it will come to stay. This is one of the things that when you get it you have got it, and it won't turn back. The states and the nations that have adopted woman's suffrage have not returned to manhood monopoly of the ballot. And it took both parties to bring it about.

The fourth great reform of the present generation is one out of which I get a great deal of pleasure—the Prohibition Victory. Think of it! Four great constitutional victories in this generation! One makes the Senate representative of the people, one makes for equitable distribution of wealth, the third our voting strength and brings woman's conscience into the zone of politics—and the fourth—the fourth wipes out alcohol. This has been a long time in coming, illustrating the lessons of patience. Then when it triumphed, it triumphed completely. When a thing is righteous, it not only triumphs, but it silences all opposition. And then it required the two parties to bring it about. And I will be just a bit illogical about talking of the last one first, as I tell you about the completeness of this victory. I have been happier than any Republican can possibly be over this great victory, for three reasons: first, the Democratic capacity for joy is greater than the Republican; second, because our appetites have been whetted by the thought that we have not had so much chance to enjoy victory, and hunger is a very important thing when you consider the enjoyment of a meal; and the third reason, a Bible reason. There is more joy over one lost sheep that is found than over the ninety and nine that went not astray; my party was the lost sheep, but it is back in the fold again, thank God! Maybe you do not know what my party has done? The Republicans have just as much right to know as the Democrats.

When the District of Columbia went dry, it was a Democratic Senate and House, and when they submitted the Prohibition Amendment, the Democratic Senate and House passed it, the Senate three to one, the House two to one. When the states began to ratify, the first State to ratify was Democratic. When fifteen had ratified, twelve of those fifteen had voted for a Democratic President. Now, more than the necessary three-fourths have ratified, and I think it only fair to say the Republicans did as well as they could under the circumstances! They gave just as large a percentage. But whichever party was in control, it would have been just the same. The time was ripe, and the parties had come together. The last vote in the Senate on this subject, the question of the repeal of war prohibition, the vote was fifty-five to eleven, Republican, and twenty-five to five, Democrat, against even considering the measure. And in the House, the percentage was as noticeably similar: Republican, thirty to six; Democrat, five to one. So you see, my friends, we have shared it together. Now let me show you how complete it is. We asked for seven years in which to ratify, but in only one year and one month less two days, in a little over one-seventh of the time allowed, the thirty-sixth State had ratified, and now forty-five out of the forty-eight states have passed the amendment. If we could have called the roll of all who were in favor of that amendment, and if it could have been submitted to direct popular vote, I believe the victory would have been still more sweeping. And the most sanguine of us, even Billy Sunday himself, would not have dared to guess that we would have had forty-five states in the time it took to get them! The whole nation was surprised! And it just dazed the New York editors! They have not gotten over it yet! Oh, those New York editors! I have been getting acquainted with them, off and on, for the last twenty-five years. When a passage profoundly impressed them, it must have been fostered in New York or New England! The wise men, they knew, came from the East, and they think they have been coming from that direction ever since! Therefore, unless a reform started in New York they would have no faith in it (did you ever hear of any reform starting there?) So they tried to belittle this great Prohibition movement. It started in the South—then white people did not want it for themselves, they just wanted it for the negroes! It started out West—it was just a Western craze, and so would soon blow over! Blow over? That reminds me of the story of the Kansas farmer, who was building a wall about his place. His neighbors said, "Why man, you are crazy! Don't you know that a hurricane will come along and blow that down in no time?" The farmer pointed to the wall with pride. "Blow that over? Well, I'm willing. Look at the thickness of it! It is three feet high and four feet wide, and if it blows over it will be a whole lot higher than it is now!" The amendment was submitted. These editors of ours said to their readers,

"Do not worry, it cannot be ratified." And they told why. One would only have to have thirteen wet states to prevent ratification, and would need thirty-six to ratify. It is easy, they said. "We can get thirteen with no trouble at all, and they cannot possibly get thirty-six. We only have to have one house in any state to prevent ratification—they have to have a majority in both houses in thirty-six states; we only have to have thirteen wet houses, and they have to have seventy two dry ones." Seventy-two? We got ninety houses—ninety houses, forty-five states. And they could only save three! When a few of the smaller states began to ratify, they said, "Well, if they do ratify, it will just be that the little states will go and force prohibition on the bigger states; it is a wrong constitution that will allow thirty-six little states to do such injustice to the bigger ones." I think editorials such as that should be printed now on pink paper to match the complexions of the writers! I have not read an editorial like that for many months, because the big states ratified! The Big Four came into line. And the states one after another came in so fast you could hardly keep up with them. All ratified but three, and it looked like the big states were just determined to force prohibition on Rhode Island, Connecticut, and New Jersey! Is it not a wonderful victory? Yes, and a complete victory. We are going to drive the liquor forces out of this country. I do not think they will ever show themselves in the United States again. I have not had such faith in War Prohibition as I have had in Constitutional Prohibition, for War Prohibition, by the terms of the law, expires when demobilization is complete. My opinion is that demobilization will not be quite complete before January first. I think that every day that America is dry will increase the disinclination to return to the former days. On the sixteenth of January I am going to celebrate particularly, for it was on that day that my own state of Nebraska decided for herself, and fixed the day and hour when there would be no saloons in this country. Of course the wet folks talk about what they are going to do, and there are lawyers and attorneys who keep talking and talking—how they are going to find flaws in the law, and all that. The best explanation of the enthusiasm of the wet lawyers over this question can be given by the story of an Irishman. Pat and his friend were strolling through the country in the lake region, and they saw a sign which read, "Five dollars reward for the rescue of a drowning person." After some discussion, Mike agreed to fall into the water, let Pat pull him out, and then divide the money. Mike came to the surface, and went down, came up again, and called for help. "No," said Pat, "since you have fallen in, I have seen another sign, 'Ten Dollars reward for the recovery of a dead body.'" Some of these wet lawyers will discover that they can make more money hauling the deady body of John Barleycorn out of the stream than by his rescue. The House has passed the by-law, and the Senate

has reported on it; only one-half of one-per cent of alcohol is the limit, and not two and three-fourths per cent. And laws are going to be made to enforce prohibition. I believe we have seen the last of the liquor traffic in this country, but not the last of the fight, for I feel that just as soon as we are through with it here, the world is our field; we have got to go out and help redeem the world. And we can help and help effectively. The call has gone out from every land, and that call has come direct to us. We are not only the one nation in position to render the most efficient service, but we have received as no other nation ever did receive from other nations and we are, therefore, under obligations to give as no other nation ever did give to other nations. Our religion was born across the sea in the hills of Palestine—and it is our religion that has made us what we are today. The Bible tells us that the Author of our religion "went about doing good," and we are commanded to follow in His footsteps and to spread His Gospel. How can we do all that, and fail in our mission to help the world? We have been sick, and have found a remedy. Let us take that remedy to the world in need. The world is blind, and we whose eyes have been opened that we may see, we have the power to open the eyes of the world to the evils of alcoholism. What a privilege it will be to rid the world of this evil! Some will think this too big an order, too great an undertaking—but, my friends, I am sanguine about it. It took us a long time to win, and many grew discouraged, but we have triumphed, and I have such faith in the power of my nation's example that I believe it will shake the world in the testimony it will give against alcohol. I expect to see the day when there will not be an open saloon under the flag of any civilized nation on the face of the earth.

But all this has been only my introduction. I have given these four striking reforms as illustrations of the fact that the experiences of the nation teach us patience, faith, and toleration: patience, for we cannot ever have great reforms quickly; faith in the final triumph; toleration, for Democrat and Republican must forget their differences and stand together in order that these victories may be won.

And now, my friends, you have so kindly borne with my preface and my introduction, so if you will stay with me a little while longer, I will hurry through the body of my speech. I am hurrying through because my train is due shortly, and I am talking a great deal faster than I usually speak. I think you will pardon me under the circumstances. I want to give you just a glimpse of what is coming to pass shortly. I think we have been a little slow—a little too slow—in bringing about some of these reforms. The Christian Church ought to help more. The Church people are not yet sufficiently aroused as to the need of a Christian ballot. I am going to touch briefly on three very short reforms, and then on three longer ones. I want to suggest three constitutional reforms for this generation. Then I am going to con-

clude with the greatest thing we are now thinking about today, our association with the world in the League of Nations. Do not get scared of my program. That train will make me stop whether I want to or not, and I have gone over this carefully, and will talk fast.

The first thing we have to consider, is what to do about the returned soldier. Our men are returning, and many of them are out of work. I was talking with a friend about this the other day, a man from the city who is in a position to know whereof he speaks. And he said to me that he had been studying the bread-line—the bread-line! And that twenty per cent of the men in the bread-line at the present time are returned soldiers! Returned soldiers! The bread-line! It seems almost unthinkable. The returned soldier should never be necessarily out of work in this country. These men not only measured up to our expectation, but amazed the world by their efficiency. Taken from their homes at no matter what sacrifice, they all answered the call of their country, they lived up to every requirement, performed every duty. Now their work is over, and they have returned home. It is up to us to see that every soldier has his chance to take up his work where he left it off; that no boy be necessarily out of work for one day. And for those soldiers who suffered so that they cannot resume work, they must be trained in vocational schools, that each may live at the maximum of his power and give to the nation the largest possible work in civil life. This is a question which must be settled soon.

The second is the question of good roads. I am an enthusiast on the subject of good roads, but want to say that it is a very different question from what it used to be twenty years ago. Then only a few cared about it, and when they began to talk about good roads, the reply came, "Many to make roads for few to ride on." For years, if I went into a town to make a political address, the committee who met me carefully explained that none of the Democrats could afford a car, but a prominent member of the Republican party was good enough to lend his car for me to ride in. I rode around for several years in Republican automobiles until Ford made one cheap enough for a Democrat to buy! Everybody has an automobile now—some of them two—and everybody is interested in good roads. We have commenced to talk in big figures now. Five years ago, talk to a man about a million dollars, and he would stare at you, and you would have to explain what you meant. We talk about billions now, and do not have to explain. And good roads is a subject we need to discuss in big figures, for we need them all over this country. Good roads will give employment to any man who has not something else to do, and this would help to settle the first question, that of employment for soldiers. Good roads will give the returned soldier employment until he can be absorbed in the natural industries of his own community.

And the third question which must be settled at once is the Profiteer

problem. Now, my friends, hear me thoroughly! When a government takes from an individual his club and says to him, "You shall not avenge your wrongs or protect your rights," the government that disarms a citizen assumes the right to protect the citizen. And we cannot do that fully until we have the machinery to protect the citizen from every attempted wrong. Many of us are just waking up to the magnitude of this problem now, for it was brought to our notice more forcibly by the conduct of the war. While the boys were bleeding in Europe, the people at home were being bled by conscienceless profiteers. And, truly the bleeding at home increased as the fighting in Europe ceased. But all over the nation we are awake to this condition now, and we are getting to work. Do not be surprised if some of your church members are brought before the grand jury; do not be surprised, and do not defend them, for a church member who is guilty of doing wrong to his neighbor ought to be punished more if possible than an outsider. He sins against his church, against his profession, his creed, and his Christ, as well as against the laws of his own country. The profiteer must go, and we are going to have the machinery to get rid of him. Somebody has said that the American people will sleep undisturbed until the eleventh hour, but when they wake up they can do more in the last hour than anyone else in a whole day. In Washington they are awake; in the various states they are awake; in the cities, in the towns, in the country, they are awake; we do not want them to sleep any more until they have all the government machinery that can be made in the land, for the everlasting destruction of the profiteer. Every community should have a commission of its own, to look after this matter. Every merchant has a court, where he can call any man who does not pay, and make him pay what he owes. But there is no tribunal where the merchant can be called into account for the amount he charges for his wares. The Commercial Clubs and the Chambers of Commerce might undertake this work, or a new commission of some kind might be inaugurated, but at any rate, they should have power both legislative and executive, that there may be machinery on the United States model to protect the man who buys as well as the man who sells.

These are three little problems. These, I think, are going to be settled soon. But we have three big ones. I want to speak to you about them. I expect that many here will not agree with me. I read in the paper the other day, for instance, that the National Chamber of Commerce had taken the vote of business men, and that ninety-nine per cent were against the government ownership of railroads. Of this ninety-nine per cent, ninety-eight went to a banker and asked his opinion. The banker wrote to New York to find out what he should tell his customer—and the commercial interests there are always arrayed against government ownership.

There are three great problems that must be settled in America before we take time to play, and the churches must help to settle them. We cannot allow our nation to be ruled by men who are not Christian men, and the Church members must take their places and do their part in the politics of the nation. The Church members are needed to help settle these three great questions, if they are to be settled in the right way.

First: Government ownership, or private ownership of telegraphs, then of telephones, and finally of railroads. Government ownership, or private ownership, which? Here are three great problems—the greatest we have today. And they are really one and the same problem, from the standpoint of argument. Government ownership, or private ownership; which? Here we have private ownership, which invariably results in private monopoly on the one hand, and government ownership on the other. And this is a sentence which I want you to remember: Private monopoly is indefensible and intolerable. By this I mean every private monopoly of any kind. It is a universal principle and no explanation is necessary. I will define it later, but simply state it now as an axiom from which to proceed. Indefensible, because how can you defend a thing so manifestly against the spirit of our American government? Intolerable, because what can not be defended cannot be tolerated, in a democratic country like ours. Wherever conditions are such that a monopoly is necessary, it must be a government monopoly, administered by all the people, such as is not possible in a private monopoly. There are three strong arguments.

First, a private monopoly destroys all incentive to progress. With competition, the man who produces must furnish you with the best article at the least price, or you won't buy. And because he cannot sell to you unless he does do that, his interests are on your side, because he profits by looking after your welfare. Eliminate competition and give him a monopoly. His interests are not on your side, but on his own side. He yields to the temptation to sell you the poorest thing for the highest price. Let me give you an illustration. I took my little grandson to the zoological garden, and he was very much interested in the animals, and particularly in the snakes, and listened with absorbed attention to the explanation of the guard. After we had returned home, and he had been thinking about it for some time, he came to me and said, "Grandpa, I see how it is. There is a rattle-snake, and a boa constrictor. They can take the poison out of the rattle-snake but they cannot take the squeeze out of the boa constrictor." And he was right, and it applies to the problem before us. You cannot take the squeeze out of a private monopoly. That is one reason for its existence! But even if you could show us that the squeeze could be eliminated entirely, we cannot tolerate a private monopoly in a country like ours. Because when a group of men exercise a pri-

vate monopoly, they begin to try to reap where they have not sown, to be distrustful of popular government. They begin to tell you that the people is a mob. They know that if the people make the laws, the first one they make will be one against themselves!

Again, where one may profit by a private monopoly, many suffer. Whenever there is a group of men so powerful that they can dominate the court and defy the law, there is danger. There are strict laws that should be passed. For the basic principle underlying our great country demands that our consideration should be for the best interest of the greatest number of people, and not for the profit of a paltry few.

And finally, where people are unhappy, there you find people in whose hearts the seeds of anarchy can be sown. A mob is at heart the human race in misery. We do not dare, if we love our government—we do not dare to allow our people to be made miserable. How do they cure yellow fever? As soon as they discovered that the mosquito carries the germ of yellow fever in its body, they began to destroy the breeding places of the mosquito, and stamped out the disease. I tell you, the plutocrat carries the germ of revolution in his body. Destroy private monopoly, the brooding place of the plutocrat, and save our country and our government from revolution. Private monopoly must go. It cannot live, if we are to live up to the ideal set before us by our forefathers.

Now, first, about the telegraph. The government at first took charge, then turned the telegraph back to the owners. They chuckled down in their seats and said, "They have settled it now. It is impossible for the government to run the telegraph efficiently." It has been no test! It was taken as a war measure, under limitations, at a time when difficulties were at their maximum, and benefits at their minimum, and the government had to experiment with the telegraph in the hands of people who did not want it to succeed. We conduct the Post Office system, bigger by far than the telegraph system, better and bigger than any private system known, sending out mails to the far corners of the nation—letters, packages, postal cards. Why, a special delivery may be nothing but a little postal card, and yet it will be carefully delivered by special messenger, to the very doorstep—it may be even rural delivery, to some obscure farmhouse. Then also there is the postal savings bank. If a government can run a post office, with all its branches and ramifications, it can run a few telegraph lines on the side.

And the telephone! All that has been said for the telegraph may equally be said for the telephone. I think the trouble is that the government was trying to run it all from Washington. Our telephone lines could easily be run at home. If the town can conduct the water system, as they do in seventeen out of eighteen places, if we can do as we are doing increasingly, take charge of electric lines, lighting sys-

tems, water works, fire protection, city streets, we can just as well have an efficient telephone exchange in the hands of the city or town officials. It would make for better management, for safer conduct. Wherever you find a private monopoly, you find that it is as though you have let a burglar get into your house, even though you may have been staying up all night to prevent his entrance. And do not forget: A private monopoly is intolerable because it is indefensible.

And now we are coming to the greatest question, that of the railroads. Papers whose interests are entirely with the plutocratic enterprises, are lending themselves against government ownership. Do not read those papers! Take what you know. The government took these railroads over when they could not run, when they had broken down, and could not furnish the service. When the government took these over, they did furnish the service. Do not say that the government cannot do a thing when it does that thing, and that also when the private corporations failed to do it. Private ownership, tending to consolidation of all railroads, means danger. Private ownership, just as they used to have it? No! I have to submit a dual plan. Take from the state every bit of power to regulate railroads, and make laws governing all the railroads. Then let there be fifteen systems, twelve, or six, no matter, there would always be just one law, for all power would be taken from the states and centered in Washington, and the laws made there would be the same for one and all. This idea in a manner pleases the private owners, for they think they can control Congress more easily than they can control the State Legislatures. But if this arrangement were made, it would be up to the citizens, the Christian citizens, to send to Congress men of integrity, who could not be bought. But consolidation into one great private monopoly would be the greatest chicanery the world has ever seen, just one private hold-up! It certainly would be if they could get what they want. The question would be whether the government would own the railroads, or the railroads own the government and control the industries of the people.

Those who oppose the government ownership of railroads bring three arguments against it. The first is that the government has not the money to invest that would be necessary to buy all the railroads. My answer first is that I am not in favor of the government buying all the railroads except in case of necessity. Still, even if it does cost twenty billion dollars—what if it does! You have to pay traffic charges now to cover all the interest the railroads pay and the dividends they declare, as well as the running expenses of the road. Government ownership would certainly be better in that respect, for since the government does not declare such large dividends, so it will not take so much money to cover the charges.

Again they say that they are opposed to such concentration of power

in Washington as would be necessary in case of government ownership. There is my main objection to nationalization, I confess. But, if I have to choose between centralization at Washington, in the hands of government officials, elected by vote of the people, and centralization in New York, in the hands of trust magnates, I will take Washington every time.

And finally, they urge that government ownership will place railroads in politics. The magnates have used them in politics to my certain knowledge for twenty-nine years! There has not been a year, I say, not a day, when they were not in politics. When I ran the first time, I had two railroad presidents support me, out of three hundred and fifty, because they were so little the magnates in New York could not find them and exercise their control. The railroads have been in politics all the time. The government cannot do half as badly as the trust magnates have.

But the plan I set before you is better than either one of these—a dual ownership. Government ownership of some kind is coming—this nation will not tolerate, can not tolerate, what is now going on. I do not speak of revolution. I have never favored revolution, because I think the American people are intelligent enough to do what is right at the ballot box. Evil grows worse and worse until it is remedied. The sooner we remedy the evil the better, and the less damage it does. Now the dual ownership plan is this: Let the United States government own and operate the trunk-line systems, and every state, each state independent, own and operate its own railroads, restricted by certain laws made in Congress. Thus instead of the national government having to invest twenty billions, not more than four or five would be necessary. Under this arrangement, we could regulate commerce, and do all the things that centralized government ownership would do, although Congress would exercise direct authority only over the trunk-line roads, and the states would own and operate all the other lines, each state taking over the ownership. Thus we would divide the problem into forty-nine instead of one, and give the country a chance to learn by experiment from the use of these things how best to use them. I had rather have the state own the railroads, except the trunk lines, because the state control means ownership by the people more than the federal control could possibly be.

I want to say to you, my friends, that a discussion such as this is not at all out of place in a Bible Conference. Every Christian has to deal with these things. Every Christian must be interested in his government, must take his place at the ballot box, and on the platform, in order that our government may be administered in the best way, the Christian way. If Christian men shun politics, how can this be a Christian country? So the Christian men and women must become more and more interested in these problems of the day, for they must

deal with them. You can and must help settle them. You cannot put them in the angle of repose until you eliminate their evils, and find a remedy that is satisfactory to all the people.

Think of the labor question, that is uppermost in the mind today. There is no other way to settle it except by the spirit of fraternity, of Christian brotherhood, that Jesus Christ himself brought into the world. It won't do to say that the laboring man must be in office, that he must be represented in government, that he must have a one-third voice! Immediately there is a chorus of exclamation: "The idea!" Yet they never said a word when the railroad magnates had a three-thirds voice, and never consulted their patrons or employees at all! We should allow the bankers to make our bank laws, the trust magnates to write our trust laws—we should, and we do. Yet when a labor man speaks so, it is an awful thing for a laboring man to have a voice! God made laboring men, just as he made capitalists. They have souls to save. They have their families and they love them, and we have to take them into consideration. We need to follow that commandment of Christ, "Love your neighbor as yourself," for if we love our neighbor as ourselves, we will look at things from his standpoint, and be ready to help him. Nothing but that will solve this trouble—nothing except the Christian religion, coming into the hearts of capitalist and laboring man, employer and employee, alike.

What is the amendment that is coming next? Initiative and referendum. What do we hear? Are we really afraid to trust the people? What is a Democracy except the right of the people to rule? What did we go to war for? To make the world safe for Democracy, for the people to rule. We spent twenty millions a day, and the lives of many millions of men. If it is worth all that—and it was—if it is worth making the world safe for democracy, why be afraid to try it in our own country? We have restrictions here that allow minority rule. Our constition in Washington, for instance, demands a two-thirds majority. If the opposing side has one-third, the measure fails—minority rule! They talk about the danger of revolution in the world. Yes, but, my friends, they do not stop to think that revolution is always worse—more dangerous—where arbitrary power is most despotic. We have less to fear here, because we have made evolution easier. And since evolution is easy, we have an argument against revolution. If we are not willing to trust our people here, we should not ask any other people to trust them over there! The safety of the government depends upon the consent of the governed. When we put our government in the hands of the people, so that they can have what they want when they want it, and as they want it, then we have done away with all cause for revolution. If any man suggests the use of force in this country, we will tell that man to get out. We have no place for him here. And the next

amendment will be one that puts the ballot freely in the hands of the people.

And now, although the time is going fast, I cannot stop until I say a word about what I regard as the greatest thing we have to consider. But first I want just to say a word to the Christian people about the things we have to meet in this country, before I speak about the League of Nations. I am for the League of Nations. I believe it is the greatest step toward peace taken in a thousand years. I listened to the reports from Paris with great interest, but the papers did not talk much about what I have the greatest interest in. I was interested to see whether the spirit of Christ or the spirit of Nietzsche was going to dominate. Christ, the spirit of peace, the spirit of love, was all that could truly bring peace on earth. Nietszche did not believe in a God of love, did not believe in Christ. He believed only in the struggle for existence. To his mind, democracy was the refuge of the weakling. Man should submit only to the rulership of the one who has proved himself the superman—and that the only true god, the man who is overman, superman, developed through struggle. And war is necessary. According to his theory, men must fight and kill each other to develop that super-man. All of his teaching led to war. Pity and sympathy were unmanly. He had place for none of them. Napoleon had a dream—his dream for himself—of one man controling Europe, and through Europe, the world. Joyfully he started out on his career, and for a time he seemed to be the epitome of success. But gone his empire now. Where is his dream? What I wanted to know most especially was whether the treaty was to be written in the spirit of Nietszche or the spirit of Christ, and when I read that Lloyd George said that the treaty was to bring into the world the reign of the Prince of Peace, and that President Poincare agreed with him, and that our President spoke as a consecrated Christian man, then I knew that the spirit of Christ would prevail, and that this treaty, this League of Nations, was one by which we should stand.

At present this League of Nations is not such a League as anyone would want; it is just a compromise between many nations and many men. When we consider all the difficulties that were encountered, all the varying opinions and claims, I am sure that you will agree with me that they did remarkably well. It is not builded upon the sentiment of the past, but upon the vision of the future. My friends, it goes on a new theory, that war is not necessary, that war is not desirable, that it is possible to have peace, and that the machinery that makes peace possible is about to become a reality. One of the most effective parts of that machinery, is the required period of investigation. That idea is taken from the thirty treaties that our country initiated with the thirty nations. Our treaties all provided a time for investigation of every dispute. That idea is to this treaty of Paris, the chief corner-

stone. There is to be no war until after three months of careful investigation. War will be almost impossible on this basis. There is also a provision looking to disarmament, or at least reduction of arms, and a provision against secret treaties. When we put these two or three provisions together, we have the longest step toward peace taken in a thousand years. It is not necessary to prove that it is a perfect thing; it is by no means a perfect thing as yet, but it is better than anything offered in its place. The Bible tells the story of four leprous men at the gate of the besieged city of Samaria. They said one to another,

> "Why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now, therefore, come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

And you remember how the story goes. They went to the camp of the enemy and found that they had been frightened in the night, for the Lord had made a noise like unto the noise of a mighty host, and they had fled in terror, leaving the camp as it was. And there was bread for the starving city. It is illuminating, is it not? If we stay outside, we die. If we enter into this League, we may live. I am going to take my chance with the League of Nations. And I believe the Senate will ratify. They may pass some resolutions. If they do, I care not, so long as they do not prevent ratification. When our constitution was first proposed, many did not like all there was in it. They voted to ratify, but proposed changes that they wanted in it. And some of those changes were made in the form of amendments. If any want changes, let them ratify, and propose them. We do not want them to take time to consult other nations any more, at a time like this, when almost every nation is resting on a powder magazine, and every moment of delay makes the matter more tense. Let us proceed and make the changes inside the League of Nations. I believe the Senate will ratify, and if it does not, I believe the American people will elect a Senate that will ratify. I know that the American people are in favor of going forward.

And so, my friends, while I have discussed the questions of government with you, I have not wandered far from that with which I began. I believe that our religion, the religion of Jesus Christ, is the only religion—more than that, the only thing we have in this world—that can guard us against war. Our cross and creed have a history, to the ideals of which we, as Christian men and women, must live. There never was a moral power so great as that commandment of our Lord, "Thou shalt love thy neighbor as thyself." It has within it the cure

for all the social evils of mankind, and only by this doctrine can we settle these questions that lie before us.

Let us apply Christianity to all the problems of government. "Let us stand by the right as God has given us to see the right." Let not a Christian man among you shirk his duty of citizenship, for the responsibility of good government depends on you. And only when these great problems are settled in the right way will they reach their angle of repose.

A Question of Bookkeeping

By REV. HARVEY REEVES CALKINS, D. D.

The very word, Stewardship, suggests that we are in the realm of accounting, or bookkeeping; and this is exactly true. Life is a ledger. The page is fair and beautiful, or blotted and soiled, as we ourselves make the record. Stewardship, as an experience, never can be understood unless one first recognizes the principles of Christian bookkeeping. What do I mean? Let me explain.

I had been home from India for about three months,—for you know I am a missionary—when I was in conversation with a Christian banker. He was greatly interested in what I was able to tell him of the exact and scientific method of mission accountancy. It goes without saying that your missionaries are faithful men, but what interested this banker was the keen and accurate method of accounts. Having myself been head of the audit in Southern Asia for a term of years, I was able to tell him a number of things which greatly interested and pleased him.

During the conversation he mentioned a certain large sum that had been sent from this country, and I replied:

"Yes, the money reached the field and was debited to the account." As I continued speaking, I noticed a quizzical look coming into my friend's face, an amused expression.

Presently he said to me, "Excuse me, Mr. Calkins, did you not make a mistake?"

"Very likely," I said, "what was it?"

"Why," he replied, "you said the money reached the field and was debited to the account."

"Yes."

"But, Mr. Calkins, excuse me, you might make such a statement in public, and people would be amused, farmers, business men and others."

"How is that?" I asked.

merchant,—he does not **debit** himself with the amount, he **credits** him-
merchant,—re does not **debit** himself with the amount, he **credits** him-
self."

And then I looked into his face and said, "But, my dear sir, this is a trust fund,"—and a great light dawned on that particular banker.

Intuitively he knew what I meant. For just a moment he had forgotten that he was a trained financier. He was thinking of a missionary's accounts as some farmers and grocers think of their accounts. He forgot that missions, like life itself, is a trust.

The capital stock of a bank, what is it—a liability, or an asset? Of course, it is a liability. That is, it is the amount for which the bank is responsible to the stockholders. But most of us are not bank directors. Let us come nearer home.

The ten dollars that you deposited last week, and the twenty dollars that you hope to deposit this week—what is this money? How is your deposit entered in the books of the bank? Is it a liability, or is it an asset? Is it a debit, or is it a credit? In other words: Is it **bank** money, or is it **your** money? You see, of course, what I mean. It is your money in the keeping of the bank. If you should be permitted to examine the bank record, you would find your deposit listed as a bank liability. That is to say, the bank owes you the money. You may demand it tomorrow morning and the bank must have it ready for you. Your deposit is a liability against the bank; it is a bank debt.

I.

This, my friends, is the meaning of Christian Stewardship. Every good gift, coming down from the Father of lights, is a life liability. It is a debt, an obligation.

What would you think of a bookkeeper who prided himself on the accuracy of his accounts, but, when the auditor made examination, he was found to have disregarded the first principles of bookkeeping itself? All of his entries were accurately made, the pages looked like copper-plate. There was not a mistake, not an irregularity, the footings and totals were correct; and yet the whole record was one gigantic blunder. He had entered the debts as though they were resources! His balance sheet showed a large profit, whereas, as a matter of fact, the firm was on the verge of bankruptcy. What would you think, I say of such a bookkeeper?

Let me ask, rather:—What yould you think of a Christian who had kept mental record of his life's affairs—all the facts and incidents were correctly noted—and yet the whole mental record, the record on which depended his attitude toward life itself, was one colossal blunder? He had entered life's liabilities as though they were life's assets, his gifts from God as though they were qualities of his own creation. His balance sheet showed a large margin to his credit; whereas, before God he was in utter bankruptcy. He himself might be saved, but his work, that is to say, his life, would be lost; it would be as stubble—food for the flames.

Can we stand, in imagination, in that last great day when the Audit shall be announced? Dare your speaker speak to you in parable? The books are opened. Here is one's own life record as one has entered it.

Memory will not fail. Yonder is God's Great Book of Life. The Audit is on:

"Calkins."

"Here."

"Ready for audit?"

"Ready."

"Please check these entries—A Christian father."

"Check."—(How I recall his noble face!)

"A beautiful mother."

"Check." (My Mother!)

"A good ancestry."

"Check." (Those old, old grave markers!)

"A home of Christian gentleness."

"Check."

"Travel."

"Check."

"Fondness for books and opportunity to enjoy them."

"Check."

"Opportunity for service."

"Check."

"The love and confidence of many friends."

"Check."

"Moderate ability!"

"Check."

"A fair degree of success!"

"Check."

"Strong hopes for days to come."

"Check."

This is a great audit! Every item in God's Book is checked accurately by the records of my own. The books agree. The entries tally. The totals are identical. I am glad I am here!

And the Recording Angel himself seems pleased. He draws nearer. He glances at the book in my hand, and then at the Great Book, in his own hand.

"This is wonderful," he says. "Every item is correct. Surely you have kept a good record, a record worthy to be preserved. Let me seal your account with the O. K. of Judgment."

I hand him the book. I am elated. I have tried to lead a good life and I am grateful that the record is correct. The "O. K." is almost ready to be entered; the book is soon to be sealed and filed away. But suddenly the Recording Angel starts back in amazement. He looks, and looks again. He turns back the pages. His amazement increases to consternation.

"Sir, do you find any mistake?" I ask.

"Mistake! No mistake at all—only one stupendous and continuous

blunder! Man, what have you done? Look at this record. Your life is bankrupt!"

"Bankrupt? I cannot understand you. Are not the entries correct? did they not check, every one of them, with the entries in the Great Book?"

Sadly the Recording Angel turns to me. "I thought they did; but, man, what have you done? Look here! You have entered these investments of God, these generous deposits of the loving Father, as though they were your own creation. You have made them your assets, rather than your liabilities. See, here is the original record. 'A Christian father, a beautiful mother, good ancestry'—every item, identically as you have recorded it. But, do you not see? These are God's investments. These are God's deposits in you. And you have had the effrontery to place them in your life record as though they were your own!—as though they were to be 'credited' instead of 'debited' to the account! Your entire life has been built up on that assumption. It is an amazement before the whole creation!"

"Oh, sir, what shall I do?"

"Do? do? This is not the time for doing! That time is forever past. The record is finished. The audit is over. Yes, you yourself shall be saved—though as by fire!—but your life is lost. There is but one word to write—**Bankrupt**.....Next!"

God in mercy save me from the humiliation, the degradation, of such an audit! Eternity is not long enough to wipe away the shame of it. Saved, and yet—a defaulter!

II.

This, then, is the beginning of Christian Stewardship:—to understand the principles of Christian bookkeeping. Now, apply these principles in any realm of life that you desire. Take education. Is education an asset, or is education a liability? Many people, shall I say most people, even Christian people, think of education as an asset. It is to give them status, power, success. All this, no doubt, is true, and yet underlying it, and behind it, is this greater truth: education means opportunity, it means responsibility, it means obligation, it means a compulsion for service. Education is a life liability, not a life asset.

Did you ever see a boy just home from college? The marks show on him. He is not conscious, perhaps, and yet the marks are there. How comfortable he is, how self-sufficient! "Joe Brockman, down at the grocery" he says, "well, Joe's all right, Joe means well; but Joe, you know, has never been to college." What's the matter with the boy? Only this: He has thought of education as an asset. He has not yet recognized it as a liability.

Now, it is only fair to say that this "boy" very frequently is a "girl." I received a few months ago the annual bulletin of one of the great

American colleges for women. It gave six reasons why a girl should enter college. This was one: "A college training is a valuable asset in social success." What do you think of that? A social "asset." What about social "obligation?"

Have you seen this boy just home from college (this boy who sometimes is a girl!) with his diploma? He is very proud of it; perhaps he frames it, and hangs it in the parlor.

Well, what of that? Isn't that the thing to do?

Certainly, if education is an asset. Advertise your assets! Every "going concern" understands that perfectly. Keep your assets to the front; let the public know about them. But keep your liabilities in the background; don't tell the public what you owe!

I say, if education is an asset, that's the thing to do. Frame your diploma and hang it in the front parlor. It will give you status. It will give you position. It is good to look at. I have been told that, in Oklahoma and certain parts of West Virginia, you actually will find such diplomas hanging over the desk in preachers' studies. I never have traveled extensively in those states, so I cannot be sure of the report.

But is education an asset? I was with Bishop McDowell at a District Conference. He said: "A young preacher with a university or a seminary degree has a tremendous obligation resting upon him!" Of course, my friends, of course! A preacher's education is his liability. If it marks his status, it is the status of his obligation.

Because, my friend, you have been at the university, because you have a trained mind, and have learned to think quick and think through, **therefore you must serve!**

Joe Brockman down at the grocery—not so much is expected of Joe, not so heavy a liability rests against him. He can do only what he can. But you, my friend, you are under a compulsion which you cannot escape.

Because you have attended the high school, therefore you must teach at the settlement. Because you have taken a course at the State Normal, therefore you must "show how" in the Sunday School. It is not a question of your desire or your convenience; your training and ability constitute the obligation. The gift of God which has reached you is His investment in you. It is a liability against you, an obligation resting upon you, a responsibility which you dare not evade. If you do not desire the shame of bankruptcy, if you would escape the stain of moral defaulting, **you must serve.**

Frame your diploma, my brother; but hang it on the wall of your closet, where your life reckoning is entered day by day. So shall you stand unashamed in the great Audit.

III.

Or, take social position. Are these things good—social standing,

"blue blood" family position? Certainly, these are good—if you do not work them too hard! But what of the bookkeeping? Is family position a debit, or a credit? Is social prestige a liability, or an asset?

Have you ever entered a home of supposed culture and refinement? Wealth is there, apparent culture is there; the right books are on the shelves, the right pictures are on the walls,—everything is "correct." You sit at table as a guest. Everything is exactly right. The bread-and-butter plate is correct with reference to the dinner plate. The proper number of spoons and forks are there—everything is just right —and don't you forget it!

And you never do forget it! You are on nettles for fear you might forget it. You might eat your salad with the wrong kind of fork, and then where would you be!

What is the matter, my friend, what is the matter? Is this not a family of high prestige? Is not the "culture" right? Is not the ancestry all that is claimed? Is not the social position unquestioned? Certaily. Then what is the matter? Bad bookkeeping. They have thought of family position as an "asset." They never have recognized that it is a liability, an obligation, a responsibility.

Because, my friend, because you are familiar with gentle breeding, therefore the obligation is upon you, you cannot escape it, **you must serve.** You must help that rough family down by the railway track; you must let your less privileged neighbors feel the gentle lift of your courtesy. The culture of your own home must go forth as light, lighting all who are in the community.

God made a deposit, an investment in you. He gave you social leadership. That deposit of God was for the healing of the city. Shame upon you, if you dare to think of it as an "asset," a "credit." I tell you, it is a liability; it is an obligation. Your only escape from a defaulter's shame is to recognize the glory of Stewardship, and, with gentle courtesy and winsome ways, make payments on the debt that rests against you. "Thy gentleness hath made me great," was the prophet's matchless praise of Jehovah. May it not be said of you in your own community, you who know something of the amenities of life: "His gentleness made me forget rough speech and rough ways, until I, too, learned the courtesy of life?"

Why is it, when we would give a rose, we prick instead with the thorn? Our intention is good; what is the matter? Bad bookkeeping. The service which we thought to render became an act of patronage, and in the very nature of it an insult.

I tell you, my friends, this world is sick, and patronage will not heal it. To send out baskets on Thanksgiving Day never will heal the hurt of the poor. The patronage of Fifth Avenue and Riverside never will cool the fever of Second Avenue and the Bowery. Our blessed Lord in all His blessed life never patronized a human soul. In Him was all

the fullness of the Godhead. Before Him angels veiled their faces. Yet when He emptied Himself and took upon Him the form of a servant, He made Stewardship a human reality. Because He was so wonderful, so exalted, so strong, therefore He recognized perfectly the liability which was against Him. Never a burdened coolie of Galilee but was able to say, "He understands how heavy my load is." Never a scarlet woman of Judea but could say with falling tears, "Oh, He is so good, so pure, and yet He understands! He lifts me, He lifts me!"

IV.

And so, my friends, apply the truth of Stewardship to every phase of human activity. Follow it into every sphere of human interest. You will find that right bookkeeping must keep the record if it is to show forth the Gospel of Jesus Christ. Every good gift, every perfect gift, cometh down from the Father of lights. Every element of your life that makes life worth the living, is God's investment in you, is God's sacred deposit. Good health, good family, good friends, good home, good appearance; education, talent, influence, social leadership, popularity, business ability—can you name one worthy element of personality that did not come to you as a deposit of the good and just God? How then are they entered in your life account? Have you charged yourself, or credited yourself with these items? Are they to give you status, position, power; or do they signify opportunity, responsibility, obligation?

A bookkeeper may make a hundred mistakes and be forgiven. He may forget to carry forward a balance, he may neglect to post an invoice, or make a dozen errors in footing up his columns. All this he may do and yet correct his mistakes before they are entered in the final balance sheet. But if he cannot tell the difference between debits and credits, if he constantly mistakes liabilities for assets, he has plunged the whole business into chaos.

Thank God, we may learn the principles of Christian Stewardship, and, with these, the principles of Christian bookkeeping, before we are called to stand in the last great Audit, where Saint John stood; and where he "saw in the right hand of Him that sat on the throne—a Book."

The Bright Side of the Work of the Protestant Church for the Lepers of the World

By W. M. DANNER, American Secretary,
The Mission to Lepers, 156th Avenue, New York.

In the solo which Mr. Rodeheaver has just been singing, we heard not only the words, written by a leper patient, but music, too, composed by the same leper person who is living with other leper folks in the Louisiana Leper Home. The words of the song says: "He Cares For You." Do we realize that Jesus cares for the leper? Do we realize that Jesus depends on his disciples likewise as his followers to care for the lepers?

Will you keep in mind as a back-ground for my story today Matthew 10-8. Jesus said "Cleanse the Lepers." Jesus directs the attention of his disciples to all sick people when he says "Heal the sick." But he put the leper in a class by himself for after saying "Heal the sick" he then added "Cleanse the leper."

A few months before I went to China I told my story of the Lepers in an eastern city, at a Sunday morning service. I had not been placed under any limitation as to time as I have been today. Perhaps I had forgotten surroundings, time limits, and everything else but the leper. After talking for more than an hour, I sat down and the minister arose and said with some agitation in his voice, "I want to apologize to my congregation this morning." Well, you could not blame him for that, considering the length of time that I had occupied, I soon discovered, however, that it was not the length of my story for which he proposed to apologize, for he said, "To the best of my knowledge, I have never prayed for a leper in my life. I have been your pastor more than 20 years and have not even directed my congregation to pray for a leper. I apologize for this oversight of my christian duty and I mean to do differently in the future." How many people in this congregation have even prayed once for a leper?

Not very long ago I was speaking with a friend in California who told me that he did not know there were 25 lepers in the world. He also said, "I have never given the leper any consideration." He was

surprised when I told him that I had already seen 31 lepers just in California. Many other people are like this party, they, too, have never given the leper any thought or consideration.

Do we realize that the leper is a human being, and that he needs, as well as deserves, our sympathy? Why do you suppose the Master put the leper in a class by himself? "Heal the sick." Did not that mean all sick people? Undoubtedly it did. Of course, Jesus meant that all sick people should be given care and sympathy. Then why did He say anything about the leper? Why did He put the leper in a special class? I answer it is because the leper is in a class by himself. Suppose a leper were to appear in Winona Lake today, and should say "I am a leper sleepy and hungry." "I am tired, I am sick, can you find me a resting place and something to eat?" "I am out of money, can you find me something to do?" Can you think of a place that would be open here in lovely Winona where the leper could be taken in and cared for or can you think of any possible opportunity by which he could earn a dollar or a dime? The leper is in a class by himself.

When the Master said, "Cleanse the leper," it seems to me there must have been some sort of reasoning in his mind that there was when he said on a certain occasion, "Go, tell my disciples and Peter." Peter was a disciple but the Master wanted to be sure that Peter got the message, so he said, "Go, tell my disciples and Peter;" in other words be sure that Peter gets the message, and when He said, "Heal the sick," He meant this to include all sick people, but he did not want us to forget the leper, and therefore appealed to his followers definitely in the leper's behalf.

Dr. Victor G. Heiser, the leading leper medical expert, (now with the Rockefeller Foundation), estimates the number of lepers in the world at two million. If this be true, it means that one person out of every 750 living on the earth today, is a leper. Leprosy is widely scattered. It is found all over the world,—more prevalent, of course, in hot climates. In southern China we have seen whole villages in which practically every person was a leper. Greenland has lepers. Iceland has lepers. There is a well-conducted colony in Iceland where humane segregation is worthily practiced. We have lepers in the United States, perhaps not less than a thousand of them, scattered through 19 different states. There is not time today to tell in detail how we have sometimes treated these lepers. I am ashamed to think of it. But it is a matter of history. Here is a sample. Yonder in a certain southern city, when they found a leper he was put in a freight car and pushed out of the state because he had not been there long enough to claim citizenship. The State into which he was pushed, shunted him back because he was not eligible to citizenship there. He was pushed around for thirteen days and a half. He died and his story was finished.

In one of the suburbs of Chicago a leper was discovered. This was dry territory. Of course, in dry territory the jail was empty, and so the poor leper was lodged there and the door locked. Not a very sympathetic sort of way to "cleanse the leper" is it?

The other day I went to see a leper in a beautiful western city. He lived in a one-room house with a small porch just near the small-pox pest house. The nurse from the small-pox pest house carries the food over to the leper. Two barbed wire fences, three paces apart, each over ten feet high, closely surround the cottage. No farmer would think it necessary to fence in his animals by a double fence of this sort. The leper came out to meet us, and while we talked with him, two little brown-eyed girls came across the lawn and up to the outer fence. As the poor leper saw them coming, his sad, disfigured face brightened. "There come my two little birds." Think of having to talk to his two little girls through two barbed wire fences, each ten feet high!

Is this a world problem? "The Medical Review of Reviews" estimates the total number of lepers in the world as three million. I have already told you that Dr. Heiser says there are two million. The Master said: "Cleanse the leper." A new day is coming for lepers in North America, for a bill has already passed the Congress of the United States, providing $250,000.00 to build one great national leprosarium to care for all lepers in North America. Let us thank God for that.

But here we are in trouble again, for although there are said to be over 102,000,000 acres of unoccupied land in the United States, no place wants the leprosarium, and in what are called the "highly civilized" parts of our country, voices of protest are instantly raised if any proposal to locate a leper village in their vicinity is mentioned. This has happened again and again. Will you people in this Winona Conference join in earnest prayer asking God to direct in finding the right place to locate the buildings to care for the thousand or more lepers of the United States.

In Louisiana there is a well conducted leper colony. For more than twenty years the state of Louisiana has been doing something for lepers.

They live in comfortable little cottage homes and eat in common dining rooms. There are 110 leper people living there—half of them protestants. The Catholics were in at the beginning with a priest and Catholic church. However, through the good offices of our mission, an arrangement was made for the nearby Protestant ministers to visit and preach to the Protestant adherents. The interest grew so rapidly that we had to build a church for them. "Billy" Sunday, when he heard about it, sent them sixty song books. "Brighten the Corner Where You Are" was a favorite. They sang it—they liked the sentiment. "Brighten the corner where you are" was framed and now

hangs over the pulpit of the Protestant church in the Louisiana Leper Colony. These people, in spite of their isolation, are doing the best they can do to brighten their own corner and somebody else's corner, too.

Before I started on my trip to China I agreed with Dr. Hunter, Pastor of the Presbyterian Church at Baton Rouge, to be the 1917 Santa Claus for the Louisiana Lepers. He selected one of the older patients who had been there several years and is favorably known by the others, to see what each of the patients would like to have for Christmas. Suppose you or I had time to go among over a hundred sick people for two weeks and see what they would like for Christmas; we could make a list that would "stun" Santa Claus. This man made his canvass, going through the Colony and asking what each one wanted, and made his report in which he said: "I have taken time, as you asked, and have talked with all the patients about the kind of Christwas gifts desired." He then reported: "We have decided that if you have any money you could spend for Christmas for us this year, we would rather you would send it to the Army Y. M. C. A. or the Red Cross, for we think they need the money more than we need the presents." "Others," what a word that is! They were thinking not about themselves, those leper people were thinking about others. We are thinking about others today, all of us. The word "others" is a great world-word today. Service Stars on flags in our homes and churches bear witness to this fact.

The best advertised leper colony in the world is under "The Stars and Stripes" in Hawaii, at Molokai, where I have been recently. What a time we had getting there. It is not an easy trip to make. Five thousand acres of this great island called Molokai, are given over to the lepers. Many people have been under the impression that the whole island is given over to the leper colony. This is not so. There is one ranch on the Island of Molokai said to contain 94,000 acres. The leper asylum is built on a section shut off from the balance of the island by a very high mountain, down which I climbed to reach the leper colony. It was a difficult journey taking two hours to go down the mountain side. If it takes a perfectly healthy man two hours to climb down, how long do you suppose it would take a leper to climb up? In this colony there are 625 lepers, about half as many as twelve years ago. People have been under the erroneous impression that the Catholics were doing the principal part of the Christian teaching here. There are two Protestant churches under the Hawaiian Evangelical Board. A resident pastor, and an arrangement by which other Protestant ministers are making regular visits to bring Christian teaching to the lepers.

The first evening there, they gave me a reception—just an informal one. Hundreds of them were there that night. The recption was given

in the great big amusement hall which the Hawaiian government has generously provided. There were two bands of music—stringed instrument bands. The Hawaiians are famous for their music and they certainly were at their best that night. After listening to the music, I was introduced to speak to them, but when I looked into their faces, I said, "If you people can sing anything like your bands can play, I would rather hear you sing than make a speech." This was translated into their own language and then every one smiled, indicating that they would rather sing than hear a speech. The leader of one orchestra, who spoke English, said: "Yes, we will sing for you" and without a song book in sight and no announcement he started at once, and they all joined most heartily in singing, "Savior like a Shepherd Lead Us." They sang three verses from memory and with increasing fervor. It was not the first time this group of lepers had sung that hymn.

Father Damien lived here and worked among the Molokai lepers. Many people have the impression that Father Damion was a typical leper worker, and that his experience gave proof that every one working among the lepers would contract the disease. Father Damien was careless about himself, he used no sanitary precautions and died of leprosy in 17 years. Brother Dutton, his successor, in work among the lepers, has been careful and for thirty years he has been at the task, every day of his life. He is perfectly clean and healthy, because he has used sanitary care and common sense. Is it not better to live and work thirty years among lepers by being careful, than to work seventeen years and die of leprosy because one is not careful? I want everyone here to understand that when the Master said, "Cleanse the Lepers," He did not ask us to do something that would make lepers of us. Even if it did and He told us to do it, we should do His bidding. But, when by ordinary precaution one can work among them without contracting leprosy, it seems to me it ought to be a great appeal to us, and at the same time make the opportunity to serve these people very attractive.

The largest leper colony in the world is also under the "Stars and Stripes." It is at Culion in the Philippine Islands. There are now 5,100 at this well-managed colony. It is a municipality managed by councillors elected to represent the sundry tribes. The resident physician is mayor and has the veto power. This is rarely used except in cases or great necessity. Dr. M. L. Rader of Manila, (Paul Rader's uncle), was with us on this visit. Also Dr. Rogers of the Union Theological Seminary. As we landed at Culion after a nineteen hour ride from Manila, in the Governor General's boat, through his special courtesy, we heard a voice say, "Hello, Dr. Rader." Dr. Rader at once recognized a minister who had been licensed to preach on the Manila district before he had contracted leprosy. Now this minister is living among the lepers and is pastor of the leper church. "We want you to

come up and preach for us, Dr. Rader." They just crowded the aisles and packed that little church. Twice the church has had to be rebuilt and enlarged to accommodate the growing Protestant leper congregation.

Four native Filipino men are giving their entire time to practical Christian work among the lepers in this Philippine colony. We inspected everything we could see. We walked for miles along the streets of that wonderful colony. It is clean and well kept—a credit to the officers in charge, as well as to the enforced residents. Ten years ago there were 9,000 lepers in the Philippines—now about 5,000. What is the reason? Segregation. Thirty-four hundred years ago Jehovah instituted a policy of segregation. This is the one way to rid any portion of the earth of leprosy.

We were able to carry this story of segregation to Japan, Korea and China. We found a surprising willingness and anxiety on the part of government officials and mission bodies in these other lands to join in a world policy of segregation. Leprosy may be ridden from the face of the earth by segregation.

It was my privilege to speak in twenty-three different meetings in Shanghai, China,—in churches, business clubs, colleges and universities. When the series of addresses was finished, one of the China Continuation Committee secretaries wrote a four page story which was published in Maillord's Review. He called the story "Ridding the World of Leprosy," indicating that China had a vision of what it would mean and how it might be possible to wipe leprosy from the face of the earth. In 1874 an organization, called the "Mission to Lepers," was started with three objectives in mind: (1) to preach to the lepers; (2) to relieve their terrible sufferings; (3) to supply their simple wants. Now a fourth has been added—to rid the world of leprosy. Shall representatives of the Protestant church everywhere join hands and heads, as well as hearts in prayer and gifts and "labors oft" so that leprosy may be ridden from the face of the earth?

Is there a bright side to the story of the leper? Just before the service began in one of the Denver churches, where I was to speak recently, a lady came to me and said: "You will not be offended if I go out before the service is over, will you?" I replied: "No, are you ill?" "Oh, no, but I am expecting your story will be so gruesome that I will not be able to stay clear through." I said: "You are looking at it from the wrong angle. Is there anything gruesome about relieving suffering? We are thinking about relieving the lepers, caring for their untainted children, and ridding the world of leprosy. Is there anything gruesome about that?" She said: "I did not know there could be a bright side to the story of the leper."

We teach the leper self-support. Mr. Whalen, an Irish-American with some business ability (after he contracted leprosy) was sent to

live at Culion in the Philippine Leper colony. He put his wits to work and organized an ice company. He took in some of the lepers as partners. They furnish ice to the lepers and to the Government. They have made quite a success of it.

The lepers do the fishing and the Government buys the fish; they raise rice and the Government buys the rice; they raise vegetables and fruit, and the Government buys it and puts it on the table. The men and women who have made some money have a chance to invest it for their own benefit, adding some luxuries to the necessities furnished by the Government.

As we passed by the ice plant, one of the men said: "Let us go and see Whalen, the ice man." So we hunted him up, and Dr. Long, of the Public Health Service, said: "Well, Whalen, how are you?" In his Irish brogue, he responded: "I'm afraid I'm getting better." He is making money and is enjoying the work. He is actually afraid he is making such strenuous improvement that they will send him away from the island. We almost smiled at that, but why should we not? Is it not wonderful to think of the possibility of a leper getting better?

Nearly everywhere I go, some one says: "Is there a cure for leprosy?" It may be there is not, but we think there is a good chance of finding a cure; at least the first step has been taken. More than a hundred years ago people began to take Chaulmoogra oil for leprosy, in India. It helped some cases. But few were brave enough to take the remedy. The word is hard to spell, hard to pronounce, but the medicine is a lot harder to take. When patients have taken it a few times, they decide they would about as soon have leprosy as to get rid of it by taking Chaulmoogra oil.

Dr. Victor G. Heiser, for twelve years director of public health in the Philippines, made up his mind that if Chaulmoogra oil was a foe to the leper germ, he would try to find some way to get it into the system without nauseating the patient. He began to experiment and has successfully used a formula for giving this remedy hypodermically. We have seen clinical records of more than two hundred cases who have lost all traces of the disease and have been free from any symptom of it for a period of more than two years. This formula for using Chaulmoogra oil has been passed on to Japan, China and India. In the Louisiana leper colony twenty lepers have been discharged as apparently cured. Is that a message of cheer? Are we glad and yet surprised that there is something at last which may be called at least a remedy for this awful disease called leprosy?

Twenty-six years ago through the Mission to Lepers, a piece of work was started for the lepers at Tokyo, Japan. Seventy lepers were cared for in such an excellent manner that soon the Japanese Government said, in substance, "That looks good to us." And you know how clever the Japanese are in imitation of what they think is worth while.

There are now five Japanese Government leper asylums where the lepers are given humane treatment. I wish you might see them as we did in the large Government Hospital near Tokyo. Dr. K. Mitsueda, one of the Japanese doctors, took us through the buildings of this well conducted leper home over which he presides. He said through an interpreter, "We are doing everything we can to treat these lepers as though they were human beings. We try to give them the rights and privileges to which a human being is entitled. One of the privileges of life should be freedom to do everything one can for himself, this to be without hindrance from anyone." I said: Illustrate what you mean." Then we saw the patients making sandals to keep the lepers' sore feet off the ground. We saw them cultivating rice fields and we saw them grinding rice meal; we saw them doing their own nursing and dressing and anointing the sore bodies of their unfortunate associates. Dr. Mitsueda took us to a room where some of the women were sewing. One woman patient was trying to thread her needle, but she had lost so many of her own fingers that she had to borrow the help of another to thread her needle. I asked, "Is there not a sewing machine here?" "No," he replied, "the appropriation barely covers the cost of cloth and they have to do the best they can in making their own garments by hand."

A short time after that, on behalf of an American friend, it was my privilege to send them a sewing machine. At Christmas time I returned through Japan and here I received a beautiful letter from the Governor of the Province, thanking the people who had come across the sea to take an interest in his sick and suffering lepers.

At one of the Government asylums there was a baptismal service. Eight men and three women were baptized. A special piece of music was rendered by five of the leper women who stood together with disfigured yet happy faces and fervently sang:

> "Oh how happy are they who their Savior obey,
> and have laid up their treasures above."

Will you now join me in a short journey to Korea? There are three leper stations under the Mission to Lepers in Korea—two more in prospect. When some one provides five thousand dollars to apply to work in the Orient, it will show a much larger purchasing power than over here. At Taiku, we found two buildings and a church, good accommodations in all for a hundred lepers, the whole plant only costing five thousand dollars. I investigated to find the reason and found, as a sample economy, that one of the items for brick work was "brick masons, hired by the month, twelve hours a day, wages per month eight dollars." Do you wonder then that five thousand dollars will do more there than here?

To reach Kwangju, the fine Presbyterian leper station, we had to cross the country by an auto journey of ten miles. My wife said: "We

had better leave our big trunk at the railway station and travel light." One of the men who met us said: "There will be a disappointed coolie who has walked ten miles over here just to take your trunk." So I said, "let him take it."

It weighed 195 pounds. He carried it the ten miles on Saturday and returned with it on Monday. I did not ask him at the beginning what the job would cost, as I would have done had I wanted to move a trunk ten miles anywhere in America—but when he had cheerfully and promptly finished the job, I asked him through an interpreter, his charges, and he said he thought he ought to have about forty cents. When I gave him a Japanese yen (fifty cents gold), his gratitude knew no bounds, for some one had paid him more than he had asked. This may show something of the difference in industrial conditions in the Far East and in our favored land.

One day while we were at Kwangju, seventeen of the worst looking pieces of humanity I ever saw came to the asylum gates and said: "Will you please take us in?"

And now I ask, what you would think, and how each one of you would feel, if you saw seventeen outcasts and heard their plaintive raucous voices appeal—"Oh, give us life—take us in, please."

The very day I saw this group of seventeen outcasts, there came to me a letter from a dear friend of mine in Maryland, a great big-hearted man. He said, "If you can get and send me the picture of a needy leper, I will be glad to undertake his support for the rest of his life." So I took the picture of these seventeen lepers, and sent it to him, telling him that I had been seventeen times better than he had asked me. He replied that he would find support for all of them, which he is now doing.

Will you imagine that you are a missionary now in one of these leper lands? The missionaries tell me the saddest day of their lives is the day when they are not able to give the answer of sympathy that these poor lepers require. Can you imagine the joy of these lepers when they are given a place in which to live? Do you wonder at their oft-repeated expression, "Oh, teacher, you have taken us from hell to heaven." Filthy rags! Have you ever read that verse in Isaiah—"righteousness as filthy rags?" I know now what that phrase means. I saw filthy rags that day on these seventeen lepers.

On the first afternoon at Kwangju, they gave a display of field sports. That leper asylum is not a doleful place—its occupants are seemingly very happy. They had games—the men first and then the women. We could tell, without knowing anything about the game, who was winning and who was losing. One can tell in this country, without even understanding our own great games; they acted just like human beings.

When the games were over, we saw the little fields of rice, where

they raise rice and fruit and vegetables, keeping themselves usefully occupied. We saw them grinding the flour. They took us to one of the buildings to see samples of the school work they are doing, as well as some of their industrial work. We were shown the big blackboard music scale they used in learning to sing by note. When the lepers receive a new song they can soon learn to sing it. They are being taught how to read, write and count.

They then took us to the chapel where they were reciting Scripture. The missionary gave us a demonstration of their proficiency in Scripture recitation. We heard them recite the twenty-third psalm, the ninety-first psalm, the Beatitudes and the Ten Commandments. It was interesting to see how rapidly they let the Scripture words fall from their lips.

At this Kwangju leper station—a Presbyterian one—**seventy** of the lepers can recite the entire **Shorter Catechism.** The missionary took out his watch and said to us, "How would you like to hear one of our two-hour folks?" He said, "These lepers can quote Scripture, some of them for two hours without any appreciable error." I said, "What happens when one of your two-hour folks runs down?" "Oh, there's somebody else to take his place," he replied. I asked, "How many policemen do you have here to keep things straight?" He gave me a great big grin and responded, "You do not need policemen to keep people straight whose principal occupation for several hours a day is to get together and quote Scripture." No, certainly not!

Dr. J. W. McKean and I were together at one of their Sunday church services, also. Two hundred and twenty-three gathered in a room twenty-two by thirty-two feet. Oh, how closely they were packed together!

First of all, they had a song service, and we did enjoy hearing them sing. Dr. McKean made an address and I was asked to give the closing message. When I finished, I said, "Will you people please sing once more?" Then came a mild uproar—the same words from half a hundred voices. This is what they were saying: "You have forgotten the collection." "Yes," said Dr. Wilson, the resident missionary, "my lepers never close a service without a collection. Every week of their lives they take up a collection. Last year these lepers gave forty-five dollars gold for missions, to show their appreciation of the changed conditions in their lives since the Christian missionaries have provided their new home."

Asking Dr. Wilson where the lepers had gotten their money, he replied: "They earned it. I have a sliding wage scale. It all depends on what they do. Some earn two sen, some three sen per day—others ten sen (two sen equals one cent gold) according to their work. Out of their small earnings they had saved forty-five dollars for missions last year."

Will you be proud of the privilege of pleading the cause of these and all other lepers of the world?

The untainted children of the lepers deserve mention. Since leprosy is not hereditary, it becomes a real privilege to help care for these innocent little orphans. We have thirty special stations for untainted children of lepers, where the hand of rescue is outstretched in their behalf.

Do you ask, "Who is doing this work?" I answer; the missionaries of the Church of Jesus Christ. They are joined in a federation of effort, uniting as representatives of some thirty-three American and Foreign Mission Boards. The "Mission to Lepers" is the tie that binds this work together in its world-wide function of work for lepers and their children. It is now working in more than ninety separate homes, asylums or aided stations. The work done at these stations is made possible only by the help of some one to stand back of these missionaries.

People are asking what they can do to help this work. No doubt most of you are now asking this question. One way is to get a program for a leper mission meeting. Hand in your name and address today and mark it "New Program." Then use it to tell the story to your own church or to churches where you may be speaking during the summer. If the people to whom you tell the story, get interested, they will help.

Do you remember the story of Wilbur and Pete? Some one gave Wilbur a personal gift of three dollars. He bought a pig, fed him and later sold his pig for enough money to care for a leper for one year. "The Sunday School Times" published that story in detail. Then, as you know pig banks were secured and "fed" for the lepers. Today there are eleven thousand of the pig banks at work.

Some Chinese girls heard the story of the boy and the pig; they visited the crockery store in Shanghai and bought six pigs. They said: "You never saw such hungry little pigs." In about four days these Chinese girls secured thirty-six dollars to help the lepers. Shall Christians of China and of North America; shall Christians all over the world join in this movement to "cleanse the leper."

How many prayers will we offer for this work, how many dollars shall we invest as an encouragement to the missionaries now on the field? How much money will be given and how much money will we induce our friends to give towards actually preaching the gospel to the lepers, relieving their terrible sufferings and supplying their simple wants? And, ultimately, please God, help to rid the world of leprosy.

May we have from every church represented in this great human Winona audience a representative who will give out information and be the connecting link with the "Mission to Lepers" working in har-

mony with the constituted authorities of the church and seeing that the lepers are not forgotten.

Will you send for a program envelope which contains papers and talks suitable for use in any ordinary missionary meeting? It is informing. It is free.

Perhaps you will subscribe for "Without the Camp," the quarterly magazine of the Mission to Lepers, and order a metal pig bank and feed him coin of consistent size, so that in this way, funds may be secured from a host of people who do not now have a part in this branch of the missionary work of the church. Besides praying for the lepers, send a gift either for regular funds or building purposes, or for a Christmas offering. Gifts may be sent to Mr. Fleming H. Revell, Treasurer, 158 Fifth Avenue, New York, N. Y.

As we conclude our story today, can we do better than to do as we did here two years ago; remind you of the opportunity for co-operation summed up in the little verse of the old familiar gospel song:

"There is only one thing should concern us,
To find just the task that that is ours;
And then having found it, to do it
With all our God-given powers."

used

The Transfiguration: The Unveiling of Deity

Matt. 17:1-8. Mark 9:2-8. Luke 9:28-36.

By REV. A. C. DIXON, D. D.

The Incarnation was the veiling of Deity in human flesh. Our Lord Jesus had no halo around His head. Mary took Him for the gardener, just a common sort of man. The only one who could choose His mother willed to be born into the middle stratum of society, not among the extremely rich or the extremely poor. He was "Son of man," near to the upper classes, near to the lowest. We need to remember this in our Church polity and our methods of work, that we may adapt our preaching and all our methods to people as people rather than as classes. The Incarnation was the veiling of Deity in a universal humanity.

Now and then this glory of Deity flashed out through the veil, and on the Mount of Transfiguration there was such a shining forth. Peter says, "We were eye-witnesses of His Majesty." John, a few years afterwards, wrote, "We beheld His glory, the glory of the only begotten of the Father." The Transfiguration was a three-fold unveiling of the glory of our Lord. It was first an unveiling to the eye—**they saw.** It was an unveiling to the ear—**they heard.** It was an unveiling to the imagination—they really beheld more than they heard or saw, and carried it with them into the greater glory beyond.

A GLORIOUS MISSION.

In this unveiling we see, first of all, the glory of His mission. They were talking "of His decease which He should accomplish at Jerusalem." The word "decease" ought to be translated "exodus." Moses knew what it meant. He was God's chosen leader of the people of Israel out of Egyptian bondage, through the Red Sea and through the wilderness. There is in that word "exodus" the death of Christ. The mission of our Lord Jesus Christ to this earth was to die. John the Baptist gives the heart of the Gospel in the first word of his first sermon, "Behold the Lamb of God, which taketh away the sin of the world!"

Do not slander John any more, please, by calling him a reformer!

He did tell some publicans what to do, and some soldiers how to behave, but that was a very incidental matter. The great burning message of John the Baptist was, "Behold the Lamb of God!"

But in this word "exodus" there is even more than that. There is the thought of His death, His resurrection, His ascension, and His leadership of all the spiritual Israel through death and resurrection into ascension glory. They were talking of the "exodus," a little bit of heaven's conversation! That is what they talk about in glory. That is what they sing about, "Worthy is the Lamb that was slain!" John says, "As I approached the throne, I saw a Lamb, as it had been slain, in the midst of the throne." It is the Lamb as it had been slain on the throne, wearing the crown, and holding the sceptre, that makes heaven. Take the living Christ with the marks of the cross upon Him out of heaven and you have destroyed it.

A GLORIOUS POSITION.

In this unveiling there is again, the glory of His Position. There was Moses, the great Lawgiver, next to God in the estimation of the Jewish people. There was Elijah, the greatest of the Prophets. Moses the Lawgiver and Elijah the Prophet have come from heaven to give their credentials to the Lord Jesus Christ. **"Hear ye Him."** What Moses wrote stands as true; what Elijah spoke stands as true; but in Him there is all of Moses and all of Elijah. You have all the Law and Prophets in Him. Here is the glory of His Position, crowning Him King of men, King of Lawgivers, King of Prophets, King of Kings.

In this unveiling there is, once more, the glory of His Person. "This is My beloved Son, in whom I am well pleased." Christ is God's ideal of character. Do you want to know what pleases God? Look at Christ. But this brings a tinge of discouragement. If only perfection can please God, I am lost forever. I can never please Him. Wait a minute! If I am pleased with what pleases God, then He is pleased with me; and that is the philosophy of the plan of salvation. I am not pleased with myself, and others can see faults; but when we become pleased with the Lord Jesus Christ, the Father is pleased with us. He is looking forward, and we may join in the vision, to the time when, by a process of transfiguration, He shall not only be pleased with us because we are pleased with what pleases Him, but when He will look upon us and say, "These are My beloved children in whom I am well pleased." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

THE PURPOSE.

What was the Purpose of this unveiling of Jesus Christ in the glory of His Mission, His Position, and His Person? "He was transfigured **before them."** Those two little words, "before them," give the key to

the purpose. He was not transfigured for His own encouragement, but for the encouragement of the three disciples, Peter, John and James. Why did He take them, and leave the others at the foot of the mountain? Because they were His three favorites, who lived very close to Him? Or because Peter, James and John really needed the Transfiguration more than the rest? Peter, the impulsive, the blunderer, the man who could say the wrong thing at the wrong time, and do the wrong thing in the wrong way, needed this unveiling of the glory. John was the disciple of love, to be sure, but a regular Boanerges, ready to call down fire on his enemies, and make short work of them; and he was soon to be on the bleak, storm-girt isle of Patmos. He needed the unveiling of the glory to strengthen him in the sufferings he must endure. And James was to have the honor of being the first martyr and he needed a glimpse of the glory to prepare him for it. "He was transfigured before them." This Transfiguration was a preparation for a larger and deeper and holier experience.

Go back six days and see what we can find. Jesus has told the disciples that He is going up to Jerusalem to die. He puts the Cross before them, and Peter says, "It shall not be." The Lord turns to him and says, "Get thee behind Me, Satan!" You would deflect Me from the Cross; but the Cross is My mission. And more than that, Peter, there is a cross for you. "If anyone would be My disciple, let him deny himself, and take up his cross and follow Me."

Not a word is then recorded for a week. This week of silence, many Bible students think, was a week of estrangement. It seems to have been a little more than Peter and the rest of them could bear, and the Lord just left them to think about it in their sulkiness for about a week. Then He takes them up into the mountain, to give them a view of the glory beyond, so that for the glory that was set before them they might endure the cross and despise the shame.

THE PROCESS.

Luke says, "He took Peter and John and James, and went up into a mountain to pray." He did not take them up primarily to be transfigured. His primary purpose in going was to pray. "And as He prayed, the fashion of His countenance was changed." The Transfiguration took place while He prayed. The word "prayed" has little of petition in it. There is in it the root of the Eucharist, the thought of thanksgiving, of adoration, of giving more than you get. "As He prayed," as He looked up into the Father's face, with love, adoration and praise, He was transfigured. That is the kind of praying that transfigures; not the prayer of the beggar. There is more than begging in that word, something of giving, of surrender, happy in the thought that the Father is present with smiling approval. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Not His; not the gifts, but the Giver; not the love, but

the Lover; not the sanctification, but the Sanctifier. "Seek Him," and when you seek Him He will give you all. "He is a rewarder of them that diligently seek Him" and the man that simply wants Him can have all His gifts.

The Transfiguration took place not while Christ talked. Not a word He said in prayer, so far as we know; and if He had used words, doubtless they would have been recorded. There are prayers you cannot speak in words; there is the "joy inexpressible and full of glory." Mr. Spurgeon said it would break the backs of all the words in the dictionary to carry it. There may be burdens inexpressible and full of sorrow. The prayers that you can talk may not be prayers at all. Real prayer is need packed till it takes fire and burns toward God in a glow of gratitude and praise.

THE EFFECT.

What effect did this uneviling of the glory have upon these disciples? (1) It terrified them, "They were sore afraid." It is a very strong word. It is the word used in Heb. XII. "Moses said, I exceedingly fear and quake." That "exceedingly fear" is this word. They were terrified by the glory. It was beyond anything they had ever seen, and they trembled with fright. More fear than faith! And if we could have what we are praying for, a real manifestation of the glory of Christ in all His fulness, it might frighten us. (2) It stupefied them. They went to sleep—a very queer thing to do when you are frightened, but there was such an overwhelming sense of the majesty, the glory was so transcendent, that their senses were benumbed and they fell asleep. Sleep is life dormant—life at its lowest. When Christians go to sleep, whatever be the cause, they are no good. Sometimes, in the midst of a Transfiguration experience, with the glory of God blazing about us, we become rather benumbed in our spiritual faculties; the very glory seems to give slumber of soul, and makes us satisfied simply to sleep and be joyfully unconscious of everything else. When you are asleep, you are useless. For all practical purposes, a cemetery is just as good as a dormitory. And Churches asleep will talk in their sleep, walk in their sleep, and fight in their sleep. Nine-tenths of our Church quarrels are the result of spiritual somnambulism.

3. It mystified them. Peter spoke, "not knowing what he said." John and James kept quiet. Sensible men! When you have nothing to say, say nothing! Keep quiet! We need the enduement of the Holy Spirit for silence sometimes more than for talk.

But Peter talked out of his head. He did not know what he was saying. This suggests I. Cor. XIV., "speaking with tongues." Not "other tongues." The phrase "other tongues" occurs only in reference to Pentecost, and in a quotation from the prophet in the Epistle (I. Cor. XIV. 21). At Pentecost, when they spake with "other tongues," everybody understood. In I. Cor. XIV., when they spoke with tongues, no-

body understood. They did not even understand themselves. They were talking out of their heads. They had such an ecstatic, rhapsodical, high Christian experience that they went beyond themselves. It was all tongue. Paul said, "I have had more of it, than any of you, but after all, the less of it the better! What you need is prophecy, speaking God's message in a tongue we both can understand. The word "interpret," does not mean primarily to translate; it means to "expound." The same word is used in Luke XXIV. 27, when Jesus "expounded unto them in all the Scriptures the things concerning Himself." When you are talking in those ecstatic moments, never get so far that you cannot explain the phenomenon! It will cool you off to tell why you are talking that way! Expound it. Give your reasons for this ecstatic joy.

Peter was well nigh stultified. When he talked, he talked very foolishly. He said, "Let us make three booths, one for Thee, one for Moses, and one for Elias." He had just heard the voice, "Hear Him." He is above Elijah, He is above Moses, and now in your mystified, stupified, stultified condition, Peter, you want to bring Him down to a level with them! Above Confucius, above Budha, above Mohammed, above Moses, above Elijah, above all men stands Jesus, King of kings and Lord of lords; and only the Christian who is mystified, if not stultified, will try to bring Him down to the level even of Earth's greatest men.

Notice the unreasonableness and the foolishness of Peter's request. Elijah and Moses had just come from heaven. Read Revelation and see how glorious a place it is that the Lord is preparing. Peter says, "Now we would like you to live in these booths. I want you to come from heaven, and live with us on this mountain." Moses and Elijah to come from the glory and live in the booths just to give Peter, one of his comrades, a good time.

That is what Spiritualism is doing and it is not fair to ask your friends in glory to come down here to tip tables, write on slates, and entertain an evening audience! It is not fair to ask them to come from the glory and live in the booth! Satan comes to us right at our weakest time, when we are stupefied by grief and we want to speak another word and get another vision; and we make any sort of selfish, anti-Christian request to have our friends come back. It is a joy to my soul, believe me, that my father and mother and first-born boy are with the Lord. "To depart and be with Christ" is "far better" than to be with you on the mountain top in a booth! "To die is gain," and shall I, in my selfishness, try to drag my loved ones down from the glory to earth, and bring them into touch with my limitations and my sin? No, friends; and there is just one word that explains why. They

looked up, and beheld "Jesus only." That is all you need. If you have Jesus, you can afford to let Elijah and Moses go. If you have Jesus, you can afford to let your loved ones stay in the glory, till they that sleep in Jesus God shall bring with Him.

Victory

By REV. A. C. DIXON, D. D.

"God is our refuge and strength, a very present help in trouble: therefore will we not fear." Ps. 46:1. (Read the whole Psalm).

While rejoicing in the victory which God has given to the cause of liberty and humanity in the world, it is fitting that we should rejoice in the victories He gives to the Christian, to the Church and to the Kingdom. The word "Selah" is usually omitted in reading the Psalms. Some Bible scholars think it is a mere musical pause, but I like the translation of Archibald Brown—"**Think of that.**" Pause and think of what you have just read. And in this 46th Psalm there are three "Selahs," each one making a clean-cut division. The first three verses down to the first "Selah" deal with **personal victory.** The next four verses down to the second "Selah" refer to corporate or church victory, and the last four verses down to the third "Selah" deal with universal or Kingdom victory. Through personal victory comes church victory; and through church victory, in fulfilling her mission, "to take out a people for his name," universal victory in God's good time will come. We have:

I.

VICTORY OVER THINGS THAT PURSUE.

"God is **our refuge.**"

The man-slayer, pursued by the avenger of blood, runs into the city of refuge, and the moment he enters the gate, he is victorious over the pursuer who would take his life. He has triumphed by flight, for such was God's provision. A man in Scotland wrote me: "40 years ago I committed an awful sin, and it has pursued me ever since. What shall I do?" I did not hesitate a moment for a reply. "Flee for refuge to God in Christ, and the moment you take shelter under the atoning blood, that moment you are victorious over all pursuing guilt." "There is, therefore, now no condemnation to them who are in Christ Jesus."

Charles Wesley was sitting by an open window when a little sparrow, pursued by a hawk, came fluttering through and nestled in his bosom. The hawk dared not follow; and thus the sparrow gained a

victory over the hawk by flight to a friendly heart and home. It was this incident which Wesley had in mind when he wrote,

"Jesus, refuge of my soul, Let me to thy bosom fly."

And any sinner, chased by the hawk of guilt, is more "than conquerer through him that loved us" when he flees for refuge to the bosom of Christ. The omnipotent hand protects him from the hawk of guilt, that would capture and destroy. I heard a hunter say that a frightened rabbit, chased by the hounds, once took refuge by running to him for protection, and he was so touched by the mute appeal that he saved it from its pursuers. The little frightened creature's helpless weakness triumphed over the hounds by taking refuge under the sheltering care of the hunter's loving strength.

Our follies, mistakes and blunders, as well as our sins, often pursue us through life, discouraging, weakening and defeating us. But there is victory over them, if we are willing to take refuge in Christ. "God is our refuge," and, when we flee to Him, we have the victory over every thing that pursues.

II.

WE HAVE VICTORY OVER THINGS THAT WEAKEN.

"God is our refuge **and strength.**

After we have been saved from sin by taking refuge in Christ, we need to be saved from weakness by taking refuge in God the Holy Spirit. Just as we come to Christ for salvation, we may now come to the Holy Spirit for power. Our Lord Jesus said to some saved men: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." There is a power from **behind** in a good prestige; there is a power from **before** in the thrill of hope; there is a power **about us** made up of good influences, social, financial and religious. But power from **behind,** from **before** and **about us** is a sort of power on the level, and is not sufficient for the needs of the Church. "The hand of the Lord was upon me," said the prophet, "and carried me out and set me down in the midst of the valley which was full of bones," and without this touch of God from on high, we are helpless in the presence of bones, which can be raised to life only by the power of God. Down by the river in the gorge at Niagara Falls is a power house from which go out for many miles wires which carry electric current for lighting, heating and propelling. I hear that Toronto, Canada, is heated and lighted by Niagara Falls, and the trolley cars along the way are propelled by Niagara Falls. The sanitarium can get the tonic touch of its electric baths, and the electric chair can get its thunderbolt of death from Niagara Falls. The secret of it all is in the fact that the power house by the river in the gorge is 167 feet below the top of the Falls. It gets its power from on high. And if the river were lifted to the level of the top of the Falls, there would be no power, only a dead level of

weakness. One cause of our spiritual weakness today is that we have been lifting up to a level with God. We talk of "the divinity of humanity." And as a result, there is no "power from on high." When we humble ourselves under the mighty hand of God, taking our place of utter dependence upon Him, the power will come.

This power, however, shows itself even more than in the rush and roar of Niagara. "Be still and know that I am God." God was not in the earthquake, the storm or the conflagration, but, "in the still small voice." One Spring day, I found myself near Niagara Falls in an orchard surrounded by blooming apple trees, and I remembered what I had read in a scientific book, namely, that there goes up in the sap of the trees of this earth every twenty-four hours more water than pours over Niagara Falls in a year. I do not vouch for the truth of this statement; but it is probably true. And if so, it is more wonderful than Niagara Falls. "What a wonderful Falls!" said one Irishman to another, who replied, "Wonderful! The wonder would be, if it didn't fall." Given a precipice and water enough in proper position, and there must be a fall. But think of a subtle, invisible power in nature, which can overcome the law of gravitation and lift in the sap of trees 365 Niagara Falls every 24 hours, turning it at the same time into fibre, and bud and leaf and flower and fruit. That is the real wonder which God performs in grace as well as nature. He has his Niagaras of history. His rushing torrents of revival, that attract the attention of the ages; but the quiet constant work of the Holy Spirit lifting the water of life into millions of lives, forming fibre of character, bursting into bud and blossom of Christian graces and bearing fruit every day to the glory of God, that is the wonder of wonders. God is our strength for daily living as well as for great emergencies. We need "power from on high" for routine work and drudgery as much as for the great occasions of sermon and address.

And in this rushing, hustling age, the enduement of "power from on high" is specially needful for rest. "Come unto me" says Jesus, "and I will rest you." I know some Christians who work better than they rest. They go toiling on without vacation feeling that so much needs to be done that they cannot afford to "come apart and rest awhile." Then comes a nervous collapse, which mars, if it does not displace, all work for months or years. And a vacation does not always mean rest. A good woman told me that her vacation was the occasion of her nervous breakdown, for, while she was busy, her mind was occupied, but during vacation, she had time to think of her troubles, worries and bothers until she began to lose sleep and appetite. What she needed was "power from on high" for rest, and she had the same right to link herself with the strength of God for rest as for work. "God is our strength" for every need. In the Spirit's power, we have victory over every thing that weakens.

III.

WE HAVE VICTORY OVER THE THINGS THAT TROUBLE.

"A very present **help in trouble.**"

God did not quench the fire of the furnace but the **violence** of it. He did not slay the lions, but left them alive and protected Daniel from them. So he does not always keep his people from trouble but helps them in it. "A very present help **in** trouble." Paul prayed that his trouble, the "thorn in the flesh" might be removed, and God answered the prayer by saying: "My grace is sufficient for thee." It is better for you, Paul, to have your trouble, while I give you grace to bear it, than that I should remove it, so that you will need no grace."

Two friends of mine were redeemed drunkards. One of them declared that from the moment of his conversion the taste for alcohol had been removed, and he could do business in saloons without the slightest inclination to drink. The other said, "Not a day has passed since my conversion that I have not wanted a drink, but God has kept me from yielding." The man whose taste for drink was gone declared that God had complimented his friend by leaving in him the thirst for drink, and giving him grace to overcome it. But God could not trust him with an appetite, for he knew that he would be drunk before night. So God has various methods of giving victory to His children. In one case he may remove the temptation; in the other he may leave the temptation and give grace to overcome it. But in either case, victory is certain to him, who has accepted God in Christ as his refuge and strength. He is "a present help in trouble." God himself is our help. He is today "Immanuel God with us." No night is so dark that He does not go through it with us. No way is so rough that He does not walk it with us. When money fails, He is wealth; when health fails, He is strength. When friends fail, He is the "friend that sticketh closer than a brother." There is no trouble in which He is not our present help. He gives victory over everything that troubles.

IV.

WE HAVE VICTORY OVER THINGS THAT THREATEN.

"Therefore, will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea."

During the terrible air raids in London the people crowded the lecture room of the Metropolitan Tabernacle, because, with its half-story underground, its sand-bagged windows, its thick granite walls and its three stories of concrete floors above it, the London County Council had advertised it as a comparatively safe place. Many a time I read and expounded this 46th Psalm to the people who had fled there for refuge. And this verse quieted their nerves, when the bombs were falling and the shrapnel shells exploding. Therefore, "because God is our refuge and strength and a present help in trouble—we will not

fear, though the earth," which represents all terrestrial foundations, political, social, financial, governmental and ecclesiastical,—"be removed;" and "though the mountains" which represent the high places of the earth, political, social, financial, governmental and ecclestical, things which seem to be solid and permanent—"be carried into the midst of the sea;" though the solid and the permanent be swallowed up in the mobile, tumultuous and revolutionary—**"We will not fear."**

The aftermath of such convulsions may be more terrible than the convulsions themselves—"though the waters thereof" which have swallowed the mountains—"roar and be troubled," yet, "we will not fear." During this war the earth has been removed—institutions that seemed solid and permanent have been destroyed—and the high places of earth, its thrones, crowns and kingdoms, have been cast into the seething ocean of revolution. And now comes the aftermath of roaring, troubled waters, the result of these revolutions. Yet, "God reigns and we will not fear." With Him as our refuge, strength and present help in trouble, we shall be victorious over everything, however terrible, that threatens.

V.

WE HAVE VICTORY OVER THE THINGS THAT HINDER.

"There is a river the streams whereof make glad the city of God." The two little words, **"There is,** are in heavier type and ought to be omitted. God who gives us victory over the things that pursue, weaken, trouble and threaten, is Himself "a river, the streams whereof make glad the city of God." The word "streams" means in the Hebrew "irrigation canals" and I learned what this meant while traveling one day through an Arizona desert. Looking through the train window, I saw only sand, sage brush and cactus, a scene of desolation, when suddenly we passed into a garden of beauty with its orange trees, olives, pomegranites, grapes and flowers. Irrigation had made the change. Up in the mountains, 75 miles away, the Government had built at great expense the "Roosevelt" dam, which held in a great pond the rains and snows of winter; and from this dam was a great canal through the desert from which went out small canals and smaller still until the root of every tree and every blade of grass felt the life giving touch of these waters. Our victorious God is the river from whose thought, purpose, love, wisdom and power flow the irrigation canals of blessing through the desert earth. The Bible is such an irrigation canal, watering the ages. The Church is another, the Foreign Mission movement another, the Sunday School movement another, the Prohibition movement another. All movements, little and large, for the blessing of mankind come from the loving heart of God, and through them He pours His resources of power, wisdom, love and life.

But God does not trust the movements. He goes with them and by His own supernatural touch gives victory over all things that hinder.

"The city of God," made glad by these streams, which is a spiritual municipality, spreading out into all sort of organized efforts, will have his personal presence. "God is in the midst of her; she shall not be moved. God shall help her, and that right early." The great world movements and the little community movements which God has initiated and is carrying forward will have His personal attention. He will see that they are supplied with water through the irrigation canals He has constructed and filled. All hindrances to this will be removed. "God shall help her," and give victory over everything that hinders.

VI.

WE HAVE VICTORY OVER THE THINGS THAT DESTROY.

"Come, behold the works of the Lord; what desolation he hath made in the earth." God is a desolator, and He takes all responsibility for the desolations He makes. He invites attention to them. He wants everybody to see them. "Come, behold!" But note carefully the kind of desolations He makes. "He makes wars to cease unto the end of the earth." He desolates wars, and everything else that desolates. He destroys the things that destroy. "He breaketh the bow." He cutteth the spear in sunder." "He burneth the chariot in the fire." God desolates desolations and He will continue to do so until all destroyers shall be destroyed. The Germans did a treacherous, mean thing when they scuttled the ships of their interned navy. But I am glad they are sunk, and hope they will remain at the bottom of the sea. And when the League of Nations gets settled down to business, let us hope that it will send the other navies of the world to join them, while it scraps the engines of destruction on land. Certainly this will be done, when the only one who is great enough to be head of the League of Nations, the King of Kings, shall appear and set up His Kingdom democracy. His saints ruling with Him, on this earth. Then the implements of desolation, which are not destroyed, shall be transmitted into implements of increase in peace. "They shall beat their swords into plowshares and their spears into pruning hooks." And while we await that glad day, let us be "workers together with Him" in destroying all things that destroy.

The final victory over all things that pursue, weaken, trouble, threaten, hinder and destroy is assured to those who take refuge in God through Jesus Christ our Lord.

Reconstruction

By REV. A. C. DIXON, D. D.

An Address Delivered at the Winona Bible Conference, Winona Lake, Indiana, August, 1919.

"God says"—Gen. 1:3.

"Yea, hath God said?"—Gen. 3:1.

"In the midst of the throne stood a Lamb as it had been slain."—Rev. 5:6.

In Gen. 1:1 there is the record of a perfect creation: "In the beginning God created the heaven and the earth." In Isa. 45:18 we are told that God "formed the earth and made it; he established it; he created it not waste; he formed it to be inhabited."

And the heaven has remained perfect; but "the earth became without form and void and darkness was upon the face of the deep." There was by some means, not revealed, a cataclysmic wreck of the earth, which made it without form and void with darkness over the abysmal waste. The first three verses of Genesis give us:

Construction: God's perfect creation.

Destruction: The wreck of God's perfect order.

Reconstruction: The restoration of order out of chaos.

And under these three heads almost everything in the Bible can be placed.

The means used in reconstruction was God's word. "God said." And whatever he said was done. God's will expressed in words the wonders of creation and restoration. "God said, let there be light;" and whenever God speaks there is light. "God divided the light from the darkness;" and this dividing of light from darkness will continue until at last there will be only two worlds, one of light and the other of darkness. "God called the light day and the darkness he called night." "And God called the firmament heaven." The Bible is a dictionary of definitions, and its authority is the highest. When God defines sin, salvation, heaven, hell or any other subject, it is wise to accept His definition as final. He knows.

MATURE PRODUCT FIRST.

"God said, Let the earth bring forth grass, the herb yielding seed and the fruit trees yielding fruit after its kind." "And God said, Be-

hold I have given you every herb bearing seed and every tree in which is the fruit of a tree yielding seed. "It is plain that the mature product comes first. The herb yields the seed, not the seed the herb. The tree yields the fruit, not the fruit the tree.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and the fowl fly above the earth." As in the vegetable, so in the animal kingdom, the mature product comes first, not the life germ producing the living creature, but the living creature that has the life germ. Not the egg that produces the fowl, but the fowl that produces the egg. This is economy of miracle. If the germ of animal or egg of fowl comes first, then there must be a series of many miracles to produce the mature product without the fostering care of motherhood. But if the mature product comes first, reproduction takes place by natural law. No further miracle is needed. We will not now pause to view this in relation to present-day sciences. That will come later. What appears now is that the Genesis record places the mature product first whatever be its relation to modern "science."

It is also evident that in the moral and social world the perfect comes first. In the second chapter of Genesis is the highest type of civilization this world has ever seen.

There is for man a perfect environment. "God planted a garden eastward in Eden, and there He put the man whom He had formed." He is in the midst of fertility, beauty and plenty.

There is perfect employment. "The Lord God took the man and put him into the garden to dress it and to keep it." Here is industry exerting itself in the cultivation of the beautiful and the useful.

There is perfect rest. "God blessed the seventh day and sanctified it." One day's rest in seven is the need of man's body and mind. The fifth day and the tenth day have been tried, but they do not meet man's physical and moral need. He is built for one day's rest in seven.

There is perfect law, for God himself is the law-giver. "The Lord God commands the man saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it." This invests him with the dignity of moral responsibility.

There is perfect love in the marriage of one man and one woman. "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." It is not said that the woman shall leave all and cleave to her husband. It is taken for granted that she will do that. But the husband leaves all for her. She has pre-eminence in the realm of love. Has any civilization on earth given woman a higher position than that? Verily not.

There is perfect life. In the material, mental, moral and spiritual

realm all things are good. There is no disease or death. Perfect life of body and soul prevails.

WRECK OF THE PERFECT ORDER.

But there comes a change. A powerful personality, who may have had something to do with wrecking the perfect earth at first, comes on the scene. Speaking to those who had been listening to God's word, he first calls in question the fact of revelation. "Yea, hath God said?" Are you sure that God has spoken to you at all? And when the reply is given, "God hath said," he calls in question the truth of revelation! "Thou shalt not surely die." Such a revelation is too severe. It savors of cruelty. A God of love could not have said it; or, if He did, we have a right to reject it.

Then he goes a step further and offers knowledge as a substitute for obedience. "God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil." And since that day the knowledge of evil has been the curse of mankind. It marks the difference between earth and heaven. An appeal is then made to the physical nature. "The tree was good for food;" then to the aesthetic nature, "it was pleasant to the eyes;" and, finally, to the intellectual nature, "a tree to be desired to make one wise."

By questioning the fact of revelation and then denying the truth of revelation with an offer of knowledge as a substitute for obedience and a further appeal to the physical, aesthetic and intellectual nature, Satan succeeds in wrecking the perfect order of this earliest civilization. Sin enters with all its woe.

CONFLICT OF THE AGES.

As I stood on a hill top near Geneva, Switzerland, and looked down upon the confluence of the Rhone and the Arve, I could not but think of these first chapters of Genesis. The Rhone flows out of Lake Geneva as pure as crystal, while the Arve, comes tumbling down from the Alps turbid with the many impurities it has gathered. As soon as the two rivers meet, there begins a conflict between mud and crystal, and after a few miles, the muddy Arve has gained the victory; the whole river is turbid. The first two chapters of Genesis are like the Rhone, clear as crystal, flowing from the great lake of God's power, wisdom and love. There is no trace of sin. But the third chapter is like the muddy Arve flowing into this crystal river. There begins at once the conflict between mud and crystal till the mud of sin, through Satan's subtle temptations, gains the victory and the whole river has been muddy ever since.

We shall see the process by which its waters may be clarified. The river is very muddy when Cain murders his brother, and goes out from the presence of God to found a civilization without an altar. He

builds a city, and it may have been magnificient in its architecture. But God has no place in it. There is education bordering on a university curriculum, but God is also excluded from that. Prof. Jabal teaches agriculture and sends out many cattlemen who live in the fields with their herds. It was a civilization like that which still exists in portions of Western America, far removed from barbarism. Prof. Jubal gave himself to music and from him went out a great musical family skilled in handling harp and organ. It meant something in those days to have a certificate of graduation signed by Jubal, M. D. Prof. Tubal-Cain was a great metallurgist, "an instructor of every artifice in brass and iron." It is an age of agriculture, music and metal. There is no mention of stone implements, which suggests that some of the descendants of these highly civilized peoples may have degenerated into idle, shiftless cave-dwellers who were content without agriculture, music or metal, while they shaped the stones at hand into crude implements. There are signs of such degeneracy. "Lamech took unto himself two wives" and murdered two men on account of them. He is the first polygamist, and the second recorded murderer.

But the crystal water is still in conflict with the mud. Along the line of Seth, whom Eve recognized as spiritual successor to Abel, there continued a civilization which recognized God and called upon His name. The altar occupies a prominent place. We have in Genesis VI. the genealogy of these worshipers from Seth to Noah, in which is another Enoch, who did something better than give a name to a city. He walked with God. Noah also reached the same eminence. But the Arve of the godless civilization of Cain soon flows into the Rhone of the civilization of Seth, and again pollutes its waters. "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." The result was a race of giants, "mighty men," "men of renown," who filled the earth with wickedness, so degenerate that God was compelled to clear the earth of them, that he might start again a pure civilization with the altar and the family at its center. The student of history is startled by the fact that the vitiation of the true by the false results in violence. Constantine by uniting the Christian Church with the Pagan state filled the world with a violence which drenched the centuries with the blood of martyrs. It made the Spanish Inquisition and many a kindred cabal of persecution.

TWO CIVILIZATIONS.

In 1620 there landed on Plymouth Rock a little company of men and women who were chased from their homes in England by the violent spirit of this unholy alliance. In the hold of the "Mayflower" they wrote a compact which had in it two phrases, "For the common good," and "just and equal laws," which have been mighty factors in foster-

ing the spirit of democracy and the love of justice among the American people.

When I was in old Boston, New England, a few weeks ago, I went to the Guild Hall where are the prison cells in which John Bradford, William Brewster and others were incarcerated. I requested the janitor to shut me in one of the cells, that I might sit in the dark on the hard stone seat and meditate upon the "Mayflower" and what the little vessel with its Puritan passengers meant to the world. My mind flew across the Atlantic to the museum at Plymouth, in which are John Alden's well-worn Bible, the cradle in which little Peregrine White, the baby born on the "Mayflower," was rocked. Near by is the pot in which the pilgrims cooked their common dinners, and beside it, the long flint lock gun of Miles Standish, the only soldier in the company Here are the four pillars of the American commonwealth, the Bible, the home, the pot, and the gun. As I sat in the narrow cell, I saw the "Mayflower" still sailing across the ocean of time with all the nations of earth trying to get on board. And then I saw her multiplied a hundred fold crossing the Atlantic with three hundred thousand soldiers every month, still carrying the open Bible, the Christian home, the pot and the gun, that all the nations of earth may now enjoy the liberty which the pilgrim Fathers braved the perils of the ocean to secure.

Then I saw another ship landing at Jamestown, Va., with a civilization on board which approved of human slavery without thought of "just and equal laws" or "the common good." The Plymouth Rock and Jamestown civilizations were again like the confluence of the Rhone and Arve, mud and crystal in conflict, and the mud at length prevailed. The spirit of slavery mastered New England. In the old South Church, Boston, is still preserved the gallery under the bellfry in which the slaves sat during the Sunday services. But at length the Plymouth Rock civilization was victorious, and since 1865 there have been no slaves under the American flag. Today "Old Glory" has the new glory of having delivered little Cuba from her strong oppressor and joined with Great Britain and her allies in defending the weak nations against the aggressions of the strong. The same spirit has led to the victory of prohibition over the oppressive powers of the drink traffic in America and now seeks to drive this enslaver of man from the face of the earth.

"GENESIS OF EVOLUTION."

Let us trace this modern conflict between the weak and their oppressors back to its source. The Greek philosophers between 700 and 300 B. C. were with one exception, evolutionists. Thales, of Miletus, taught that water was the premordial germ. Hericlitus believed that fire originated all things; and Pythagoras, the mathematician, was confident that number somehow brought life and form into existence.

Plato, the greatest of all Greek philosophers did not agree with his compeers. He believed that man began equal with the gods and that beasts were degenerate men.

Charles Darwin in his university course caught the vision of the Greek philosophers and, rejecting the theory of Plato, became an ardent advocate of the hypothesis that everything was evolved from beneath; that life began with germinal embryomic beginnings; that in nature there is perpetual war which he called "the struggle for existence," the strong and fit destroying the weak and unfit and thus causing everything to move upward. Darwin did not get his idea of perpetual warfare in nature from the Greek philosophers who were more benevolent in their thinking. They believed that all life and form were evolved from beneath by quiet forces, but they did not give the strong the scientific right to destroy the weak. Darwin confesses in his autobiography that he received this suggestion from Rev. Thomas Robert Malthus, an Anglican clergyman who died in 1834, when Darwin was 25 years old. I do not know that Darwin ever met Malthus, but he was a careful reader of his books and confesses in his autobiography that he got the suggestion of his theory from Malthus, who taught that man increases with geometrical ratio while food supply increases with only arithmetical ratio. Therefore wars and pestilences are necessary, that the surplus population may be killed off in order that the remainder may survive.

A little careful thinking makes it clear that Malthus was wrong. Man does not increase with geometrical ratio while food supply does increase, "some thirty, some sixty, and some an hundred fold." Man was never known to increase so rapidly. Not even guinea pigs have such rapid increase. But Darwin was deceived by the plausible reasoning of Malthus and made this mistake one of the foundation stones of his scientific system. It is a libel upon a benevolent God who has provided enough for man and beast without demanding that the strong shall kill the weak. Henry Drummond in his "Ascent of Man" shows that he feels the shame of such a libel, while he pleads for an altruistic evolution, in which is the struggle for the existence of the weak, as a mother would struggle for the existence of her child. But in this Drummond repudiates Darwin and undermines the whole evolutionary theory. The fact that dolphins chase flying fish for food, and that some animals are intended for the food of others does not prove that in nature there is perpetual warfare, but rather the contrary. It is a benevolent provision that some animals should be intended as food for others so that the strong may subsist without a struggle with their equals for existence. Read George Paulin's book "No struggle for Existence," "No Natural Selection," and you will see proof enough that there is no struggle for existence even among carnivorous animals, a

benevolent God having provided a kinder method of preventing their dangerous increase.

GROUPS OF EVOLUTIONISTS.

Let us remember that there are four groups of evolutionists:

1. The Naturalistic Group, who simply ignore God.
2. The Theistic Group, to which Darwin belongs, who acknowledge God and then dismiss Him.
3. The Atheistic Group, who deny the existence of God.
4. The Christian Group, who think that they can find a place for evolution in Biblical teaching.

Of course, we are all evolutionists in the sense of Mark 4:28, "First the blade, then the ear, after that the full corn in the ear." Everybody knows that the embryo in plant and animal develops by growth into the mature product.

Darwin wrote two books, "The Descent of Man," and "The Origin of Species," full of facts and fiction. "We may well suppose," or its equivalent, occurs in these books over 800 times, and after Darwin has well supposed a thing two or three times, he begins to build upon it as if it were solid fact. Some of his followers excelled him in this and went into such extravagances that Darwin himself expressed surprise that his conjectures should be received as facts. He seems to have been a little startled by the use which other scientific romancers made of his guesses.

Now, though I confess a repugnance to the idea that an ape or an orang-outang was my ancestor, I have been willing to accept the humiliating fact, if proved; but the more I have investigated, the more thoroughly I have been convinced that, if I am to be an evolutionist and thus keep up with the modern academic drift, I must refuse to let the grey matter of my brain work, while I permit others to do my thinking for me and accept their authority, not because of the reasons they give for their theory, but solely because of their eminence in the literary and educational world, But there are insurmountable difficulties in the way of my permitting eminence to decide this matter for me.

1. **Germinal, embryonic life is never reproductive.** An embryo never hatches an embryo. Eggs do not hatch eggs. Wheat does not reproduce itself into wheat. Babies do not bear babies. Apples do not multiply into apples. Only the mature product can produce an embryo or germ. This is true even in the lowest statum of life. The cell becomes mature before it produces another cell. Indeed, an embryo does not produce the mature product, though it develops into it. The mature product is simply a full grown embryo. The microscope reveals a symmetrical oak in the acorn. But the mature product may produce the embryo, bringing into being what did not exist before as a living or-

ganism. It is not a question as to which came first, the embryo or the mature product, the egg or the eagle. If the egg was created first, with the possibilities, under certain conditions, of hatching into an eagle in a few days, **that is not evolution; that is direct creation..** Evolution demands that the egg shall come into existence and through millions of years evolve into an eagle. As we have already seen, the creation of the mature product first is an economy of miracle, for then reproduction takes place according to natural law, while the creation of the embryo first would demand a long series of miracles for its development without the fostering care of motherhood. The fact that only the mature product can reproduce an embryo, makes it impossible to accept a theory which claims that the embryo came into existence and continued to exist through millions of years without the power of reproduction. An absurdity.

2. Germinal embryonic life **is unimprovable.** If you would secure better eggs, you must make better eagles or hens. If you would have better apples, you must make better trees. Our Lord recognized this when He said, "A good tree bringeth forth good fruit." Darwin experimented with pigeons, but, if he experimented with pigeon's eggs, he doubtless had on his hands next morning a basket of rotten eggs. The mature product may be improved, but not by attending to the embryo. Evolution proceeds upon the assumption that the embryo, without power of reproduction or improvement, nevertheless exists and improves through successive ages. A two-fold absurdity.

3. Germinal, embryonic life **is unpreservable.** Embryos are easily destroyed. To exist at all, they must be carefully guarded, and nature makes provision for this. But no such provision has been or can be made for the preservation of embryos through thousands of years. I thought there was one exception in the grain of wheat found with the mummies of Egypt, which, after four thousand years, germinated and produced wheat, though four thousand years is but a tick of the clock in the chronology of evolution; but Dr. Kyle, the distinguished archeologist, tells me that is no exception, for it has been proved that the wheat found with Egyptian mummies which ever germinated was in the straw which the workmen used in packing them for shipment. A member of the British Association recently said that if embryonic life had been introduced into the chaos of this earth, as it is said to have been, it could not have survived. The evolutionary hypothesis demands that embryonic life was introduced in the midst of chaotic conditions and was reproduced, preserved and improved through succeeding ages without the power of reproduction, improvement or preservation. A three-fold absurdity.

4. There are two things lacking which are essential to the evolutionary theory: spontaneous generation and transmutation of one species into another. Prof. Tyndall said that he could see "the pro-

mise and potency of life in matter." But he saw no such thing. As he looked at matter, he really saw the promise and potency of death. There is no promise and potency of life in a corpse, but there is a promise of potency of putrification. In wood or stone there is no promise and potency of life, but of disentegration into rottenness and dust. No scientist of any repute claims that life has really originated from lifeless matter. Naturalistic evolution which ignores God has no explanation of the origin of life, and this theory dies before it is born. And theistic evolution which admits that God must have created matter and introduced life can give no good reason why God who introduces one kind of life into suitable environment should not introduce another kind of life under similar fitting conditions.

The claim that one species of living things in plants or animals develops into another species has no facts in nature to support it. "After its kind," as in the first chapter of Genesis, is universal law. When one species unites with another, the result is a hybrid, which is sterile, so that the stubborn mule stands in the path of the evolutionist and will not let him pass on his way of error.

After fourteen years of careful observation, Prof. De Vries discovered that among the primroses of his field one primrose in seventy-five or an hundred developed into a different species of primrose, but not into a golden rod or daisy; and he has formulated a theory of "Mutation" which sets aside the Darwinian "struggle for existence" and "Natural Selection." Without spontaneous germination, naturalistic evolution is utterly untenable and without the transmutation of one species into another theistic evolution is just as untenable.

5. Evolution, whether naturalistic, theistic, atheistic or Christian, is Pagan in origin and spirit. The Bible, which is the text book of Christianity, teaches, or we have seen, that God created the mature product first, and left this mature product to reproduce itself by natural law. As we have seen, this is economy of miracle, while the beginning of all life in germinal, embryonic form is forbidden by the scientific fact that germinal embryonic life is never reproductive, is unimprovable, and unpreservable.

One of the most pathetic bits of biography in existence is the effect of this pagan teaching and the atmosphere it produced upon Darwin himself. In early life Darwin was a believer in the Bible as the Word of God, and he believed that God answered prayer. In his later life he confesses with regret that he had lost all taste for poetry, music, painting and religion. But to the last he was fond of worms. He wrote the best book on worms ever penned. He glorifies the little creatures as benefactors of mankind none too much. It is all true. But what I insist upon is that any theory or atmosphere which effaces all taste of music, poetry, painting and religion, while it makes one revel in studying the habits of worms, has something the matter with it; and,

when we observe that the effect of this theory upon others is to drag them down from the spiritual to the natural, from the realm of music, poetry, painting and religion to the realm of worms, that work in the dirt and dark, we are driven to the conclusion that there is something in this Pagan theory that everything came up from mud which drags us down into the mud while it robs us of the clearer vision and purer atmosphere of the higher spiritual realms.

6. Evolution with its "struggle for existence" and "Survival of the fittest," which gives the strong and fit the scientific right to destroy the weak and unfit is responsible for the oppression and destruction of the weak and unfit by the strong and fit. It has fostered autocratic class distinctions and is no friend to the democracy which stands for the protection of the weak against the oppression of the strong. The greatest war in history, which has drenched the world with blood and covered it with human bones, can be traced to this source. If the strong and fit have the scientific right to destroy the weak and unfit, that human progress may be promoted, then might is right, and Germany should not be criticised for acting upon this principle.

Nietzsche, the eurotic German philosopher, who spent the last ten years of his life in a lunatic asylum, hypnotized the German mind with his Pagan brute philosophy. "The weak and botched" said he, "shall perish, first principle of humanity. And they ought to be helped to perish. What is more harmful than any vice? Practical sympathy with the botched and weak—Christianity." "If what I publish be true," he wrote to an invalid woman, "a feeble woman like you would have no right to exist."

"Christianity," he said again, "is the greatest of all conceivable corruptions, the one immortal blemish of mankind." And he hated it because of its sympathy with the weak and botched. He glorified his ideal German "blond beast" and gave to the world a "superman," one third brute, one third devil and one third philosopher. Under the spell of his daring brutality, Germany adopted the motto, "Corscia has conquered Galilee." Nietzsche's philosophy of beastliness has its roots in the evolutionary assumption that the strong and fit, in the struggle for existence, have the scientific right to destroy the weak and unfit; and now the only conscience a Prussian has left is a scientific conscience. He has discarded the decalogue, thrown away the Bible and recognizes no law of God. To him whatever is scientific, according to this evolutionary teaching, is right. The sinking of the Lusitania was a good scientific job, neatly executed, and, as a reward, the submarine captain who did it got a knighthood and the children of Berlin a holiday. Poison gas, liquid fire and clipping the optic nerve of helpless British prisoners, that they might be unfit for military service, were all the result of scientific knowledge and skill; therefore right. All their brutal barbarities are justified on scientific grounds.

Under the spell of Nietzsche's "superman" there came into the disordered brain of the Kaiser the vision of a supernation, a national brute, devil and philosopher, with the scientific right to destroy all weaker nations and erect his throne upon their ruins. For forty years he posed as a friend of peace, while with great skill, patience and energy he prepared for war.

One Sunday morning four months after the war began, I spoke something like this from the Metropolitan Tabernacle pulpit, London, and after the service a gentleman with military bearing appeared in the vestry and said, "I am a German, brought into London on a captured ship, and why I have not been interned I do not know; but I have an intimation that I shall be interned next week, and before I go, I would like to give you a piece of my mind. You have said that this terrible war was due to Darwinian evolution, and I believe it. I hope I am a Christian. I love Jesus Christ and believe the Bible; but my wife and daughter have had their faith wrecked by Nietzsche and his Pagan gang. But what I want to say to you is that we Germans got Darwinism from England. We took it from you and worked it out to its legitimate consequences. So when you mention it again, speak softly, for you are really getting back what you sent." I could not deny it. Back of this war and responsible for it is Darwin's Pagan teaching that the strong and fit have the scientific right to destroy the weak and unfit.

This suggests the fact that France gave to Germany her first lessons in the destructive higher criticism of the Bible. It was Jean Astruc, a learned, dissolute, French physician, of Marseilles, who first suggested that Genesis had two authors. Dr. Eichorn of Germany took Astruc's suggestion as a clue and announced that he had discovered many authors. Thus began a movement which has done more to discredit the Bible than any other movement of modern times. The scientists of Germany took Darwinism from England with its struggle for existence giving the strong and fit the scientific right to destroy the weak and unfit, and gave to the politicians the infernal dictum that **might is right,** while the German theologians took from Jean Astruc his composite-authorship- of-Genesis theory and worked it out to the discrediting of the Bible as a revelation from God. Thus England and France sent to Germany the forces which gave her a "Kultur," that robbed her of her Christian faith and plunged her into the bottomless pit of national degradation. Through Darwin and Astruc England and France let loose a flock of scientific and theological vultures which put their talons into the vitals of academic thinking and ethics in Germany, destroying faith in the Bible and vitiating the spiritual life of the people. Strengthened by their feasts upon Germany's vitals, these ferocious birds returned to England to wreck the Christianity founded upon the Bible, which has been the glory of English history, and has

broken the fetters of papal superstition, which for centuries retarded the progress of France.

It was hoped that this world war, with its unutterable horrors, would open the eyes of the educators of England and France to the wreck of faith and character which their scientific, theological dreamers had wrought; but, instead of that, the religious, liberal leaders of England and France, realizing that their rationalistic theories and their books based upon them are in danger, are reasserting with nervous haste their destructive teachings. While victory on the side of liberty and humanity has checked, if not destroyed, German militarism, it remains for those who believe and love the Bible to mobilize and fight the battle for the truth which has given to the world its passion for liberty and humanity.

It is an interesting fact that Charles Darwin and Abraham Lincoln were born on the same day Feb. 12th, 1809, and in the lives of these two men continue the battle between mud and crystal. Darwin, born into an environment of wealth, through the teachings of Greek Philosophers and Malthus, became the champion of the strong and fit against the weak and unfit. Abraham Lincoln, born into an environment of poverty and struggle, became the champion of the weak against the strong. He believed that the weakest and worst have the right of existence with fair treatment, and that the strong and fit, instead of destroying the weak and unfit, should be their protectors and benefactors. When he saw a negro woman in a New Orleans slave market auctioned off to a rich slave owner, he said: "If I ever get a chance to strike that thing, I will hit it hard." And he did, when he led the movement which resulted in the abolition of slavery under the American flag.

Let us turn again to Genesis and trace the crystal river of faith in its conflict with the mud of unbelief. In the curse upon the serpent there is a promise that the seed of the woman (not man) shall bruise his head. Of course we know who the serpent is: "that old serpent, which is the devil and Satan." (Rev. 20:2). But do not think of Satan as Dore painted him with horns, hoofs, bat wings and forked tail. Such a monster could tempt no one except to run and get out of his way. Paul declares that Satan in this age is transformed as a messenger of light. His mission is to give light, scientific light, philosophic light, historic light, if by any means he may satisfy the world with light without Him who is the Light of the World. Satan would have our colleges, universities, seminaries and churches blazing centers of light without the light Christ Jesus as atoning Savior. And Satan wishes his ministers to be ministers of righteousness. His favorite is the ethical preacher, who preaches a high standard of morality and humanity, urging people to be good and do good without salvation through the atoning blood.

It is comforting and inspiring to know that the serpent's head shall be bruised by the suffering Christ, whom he would ignore and obscure by filling the world with light without atonement for sin. In Gen. 6:14 we are told that God commanded Noah to make an ark and "pitch it within and without with pitch." And the Hebrew scholar is almost startled to find, as he reads "Leviticus," that the Hebrew word translated pitch in this verse is rendered "atonement" all through Leviticus. It was the pitch which made the ark seaworthy, keeping out the waters of judgment and keeping in Noah and his family. So the atoning blood of Christ, it is, which keeps out the waters of judgment and keeps in the subjects of grace.

And all through the Bible we can trace the Messiamic idea which grows fuller until it finds complete fulfilment in the "Lamb as it had been slain standing in the midst of the throne." "The Lamb, as it had been slain" **standing** suggests life from the dead and standing in the midst of the throne suggests royalty. It is the risen, living Christ with the marks of the cross upon Him, who gives us paradise restored. The perfect civilization in Eden with its perfect environment, perfect employment, perfect rest, perfect law, perfect love and perfect life has been restored. To all men who have accepted the crucified and risen Christ the muddy river has been clarified. God has reconstructed their wrecked world through the death and resurrection of Christ. And we need not wait till the millennium for this experience in our own souls. If we will enthrone the risen Christ with the marks of the cross upon Him in our hearts and lives, Paradise has been restored within us, the reign of Christ in us has begun.

"All hail the power of Jesus' name,
Let Angels prostrate fall,
Bring forth the royal diadem, (ye men of
science, ye professors in universities)
AND CROWN HIM LORD OF ALL.

Evangelism and the Church

By REV. CHARLES L. GOODELL, D. D.

The whole work of evangelism is based upon the premise of a church on fire, a church that has the passion of its Lord. No man can be the herald of a passion which he does not feel. Our altars are builded after the most approved fashion of the architects, and I am perfectly willing to grant the right of apostolic succession to all who minister there. But more important than form and order is the question of the living fire. Has that gone out upon our altars? Are the priests of God as important as were the priests of Baal to bring down the fires of heaven? We need good managers in our pulpits and there is doubtless a place in the church for purveyors and promotors and agents and efficiency experts; but do we not need prophets and seers more than we need any other class of men, men of vision and spiritual power, men who talk with God, pilgrims of the lonely way, to whom the people can listen, expecting some message from the unseen holy, which shall be to them a "Thus saith the Lord," instead of being obliged to say, "We saw today a little man and heard a human message, where we had hoped to see Jesus only and to have received a message from the heart of God."

John Stuart Mill was the greatest thinking machine of the last century. His mental equipment was unequalled in all Europe. His latest historian has said of him that there was no fire under the boiler. He had no ideals, the accomplishment of which would have added one iota to his happiness. What the world wants to see is a great enthusiasm, some holy conviction for which a man will live, and if necessary die, some ideals that flash out like a polar star. Such are the men the light of whose life shines across the centuries long after they themselves have disappeared from sight.

We talk about matters of truth, but are we not inclined to make the truth simply a matter of theory and dogma? It was a different kind of truth of which the Savior spoke when He said, "And ye shall know the truth and the truth shall make you free." A creed without a life is like an armor without a knight inside of it. You have seen the dinted helmet and breast plate of Cromwell in Warwick Castle. It is now only a burden to the fussy caretaker who tries to keep it from dust and rust, but when the good round head of Oliver was inside of the helmet and the throbbing heart of him was inside that breast plate, he thundered down upon Dunbar crying, "Let God arise and let His

enemies be scattered," and they were. An empty creed is only the skin of truth stuffed. The only truth that amounts to anything is felt truth. Christianity, therefore, is not a creed, it is a life and a living process. We are not using half the truth we know. The devils were orthodox, for the Bible tells us they believed, and they go farther than some of us who believe, they tremble. But what good does it do them?

The secret of the Lord is not with those who speculate, but with those who fear Him. We have light all about us. What we need is not so much more light as more sight. We need to realize the wondrous truths which are on our lips; we need to apprehend and appreciate the heart of the Christian's message. When Southey had ingloriously failed in his attempt to write an adequate history of John Wesley and his movement, he asked a humble Wesleyan woman what she thought of his book. "Sir, thou hast nothing to draw with and the well is deep." Matthew Hale could not write the life of Bunyan, nor could Benedict Arnold write the life of Washington, any more than Ingersoll could write the life of Moody.

Some have spoken slightingly of the tremendous words of Jonathan Edwards—"I made it my first business to save my own soul." Those who do that do not understand the content of the thought and life of Jonathan Edwards. When we remember what he did, the tremendous power that he was in the Great Awakening, his self-denial as he ministered to the Stockbridge Indians, his rare intellectual insight, which produced a masterpiece which to this day has not been surpassed, we cannot help thinking that the world will treasure his name long after most of us are forgotten. To look after one's own soul first of all was the substance of the message of Jesus and the glorious epitome of His life. Therefore, He prayed while others slept. It was the chief business of John and Peter and all the rest of those whose hearts God had touched. So felt Bunyan and Wesley and Moody. Of what use was John Wesley until his own soul was saved? After he had made it his first business to put himself in right relations with God, his next business was to use the grace of God which was within him, which he proceeded to do. He fled to Georgia that he might get rid of himself; but one day in Aldersgate street his heart was strangely moved. He felt that his soul was saved and that was the making of Wesley. Seek first the Kingdom of God that you may get its power, and as soon as you get it, it will be as fire shut up in your bones.

I never go into the Registrar's office at Yale that I do not look to see a simple placard that hangs there by the little fire place. It informs us that Horace Bushnell occupied that room in a certain year. That might be to some only a simple record of a historical fact, but I remember what Bushnell said about it—"There is a little room in one of the dormitories at Yale and what happened there I hope the Re-

cording Angel will never allow to be blotted out." It was there, he says, that God saved his soul, and that one hour was more important to him, measured by its possibilities and consequences, than any or all others. I feel like taking off the shoes from my feet, realizing that I am on holy ground, and as I pass again into the street, I remember that it was under the low lintel of that door that Bushnell passed out into a service for God and the Church, which the Recording Angel has been augmenting ever since. It was this same Bushnell who said, "The soul of reform is the reform of the soul." One of his friends traveling with him through the White Mountains records that as they reached the summit of one of the great hills twilight was falling and as they looked at the wonderful panorama spread out before them, Bushnell said, "One of us ought to lead in prayer." And then he prayed, and as he prayed the fashion of his countenance was changed. He spoke to God as friend talketh with friend, and his comrade said he did not dare to reach out his hand lest he should touch the skirts of the Almighty, who seemed to be passing by. It has been well said that no life can long continue pure that is not passionate. No sermon can fulfill the highest function of a sermon unless it throbs with the life of God, unless it has in it somewhere a message such as the old prophets and the apostles and their successors brought to stir the hearts of men. One of the old time Methodists, well known around New York, Benjamin Adams, was appointed after Methodist fashion to be exhorter after the great sermons at Ocean Grove, but he soon gave up the task, and when I asked him why he did not continue, he said, "Many of those sermons hadn't a knob on them big enough to hold your hat. They were so smooth and cold that you could skate on them from one end to the other."

At the beginning of the war, Galsworthy said, "Whatever else may be the outcome of this business, let us at least realize the truth. It is the death of mystic Christianity. Mystic Christianity was dying before the war began. When it is over, it will be dead." Well, the war is over, so it must be time for the funeral, but there is no corpse. Mystic Christianity was never more alive than it is at present. It got its greatest vindication in the trenches and in the hospitals and

"In Flanders field where poppies grow
Between the crosses, row on row."

With all your cannonading you cannot put out the eternal stars. The smoke soon rolls away and the stars seem to say to those who would unsettle our faith, "Whither so fast, little men," and the great congregation in which the khaki and the blue mingle with the gray and the crepe gather together and chant, "Oh, come, let us worship and bow down, let us kneel before the Lord, our Maker."

So far as our soldiers are concerned, the problem of the church is, as one of our recent writers affirms, to show the boys that just along

the line of experiences which are new and impressive, the church has something unique to offer them, something they need more than they need anything else in the world, and something which the world needs as it needs nothing else. We must remember that the average soldier is a boy hardly out of his teens. If he thinks about it at all, what would he think if the Church should alter its fundamental message or plan to suit his pleasure? Our soldiers have been fighting for ideals—what will they think of a church that is willing to give up the ideals, on which it was founded and by devotion to which it has maintained itself for millenniums, at their behest? You win no recruits and you win no converts by lowering your standards. You remember Garibaldi's words when he gave his soldiers a chance to go home or to go to battle—"I do not know what else you will get, but you will get hunger and cold, nakedness and sorrow, and wounds and death. Are you ready?" And they answered, "We are the men."

The charter of the world's redemption was written in blood and traced by a nail of His Cross, "If any man would be my disciple, let him deny himself and take up his cross daily and follow me." We must present the heroic challenge of Jesus which calls for life enlistment in such a way as to win our soldiers and sailors unto Him.

We must federate all our forces. Some one has said, "denominations are religious luxuries." They are the things which our particular temperament or desires are pleased with. If the religious life of the community is rich enough to afford such luxuries without deteriorating from the efficient work of the Kingdom of God, they may be properly indulged in. But the trouble comes when these ecclesiastical luxuries take the place of religious necessities. It was John Quincy Adams who said, "Give me the luxuries of life and I will get along without the necessities." Hasn't this too often been the attitude of a great many people where the denomination has become of greater concern than the Kingdom, and the local church has seriously interfered with Christian brotherhood? It often happens that the good may become the enemy of the best. Is it not true that ecclesiastical luxuries, like other luxuries, are the last to be indulged in and the first to be given up?

We have often been told that the motive of religion is selfish. Of course, no man who knew anything about Christianity would ever say that, and the marvel is, not that a thoughtless man should affirm it, but that we as thinking men should repeat it. Would it ever occur to any man, saint, athiest or agnostic, to add a footnote to the Eleventh Chapter of Hebrews and say, after the record of those who through faith subdued kingdoms and wrought righteousness, who were stoned and slain with the sword and of whom the world was not worthy, "But these were all selfish men?" Could any sculptor be hired to perpetrate such an impertinence as to carve on the tomb of Livingston, in that

great temple of silence and reconciliation, Westminster Abbey, after the touching record that his heart lies buried in Africa, where it longed to lie, and his body was brought by faithful hands to be buried in that sacred spot, a disjunctive conjunction to head a sentence which should read, "But he was a selfish man?" Is there a finer epitaph on earth than that on the tomb of Chinese Gordon in St. Paul's—"Who always and everywhere gave his help to the weak, his substance to the poor, his sympathy to the suffering and his heart to God?" But if these critics are right, he was a selfish man.

When was this time they tell us about when Christians thought of nothing but their own souls and lived this selfish life? Was it in the brave old Puritan days when men walked a path of self-denial so hot as to blister their feet, when men realized the imminence of God and felt that their faintest footfall was heard inside the eternal gate? John Cotton is dying in Boston. His family and friends are standing about him. The dying saint asks them to bid him goodbye and to draw the curtains about his bed, that he may meet God alone. He at least believed in a God whom he served and whose presence he felt and into whose communion he hastened with solemn joy. If our critics were asked to name the time when religion was so selfish, perhaps they would indicate the first half of the last century. Let me remind them that that was the time when most of our universities which had not been previously founded were laid in the fear and for the service of God. Then was the time when our Bible Societies were organized to send the gospel into the uttermost parts of the world. Then was the time when the great missionary societies on both sides of the waters were organized. That was the time when the foundations of our whole system of eleemosynary institutions—our hospitals and our asylums—were laid, and it was in those days that the little children saw the light and gained at their mother's knees the inspiration which has resulted in the enormous gifts to the Church and to humanity which have signalized our own generations. Is there any organization on God's earth that has been so broad, so catholic, so sympathetic, so unselfish as the Church of Jesus Christ? Whatever may have been her shortcomings in any age, has there been in that particular age any organization which was so noble and so heroic? Has there been any company of men who have given themselves with greater devotion than those who have affirmed that they did it in the name of the Church, by the grace and strength of Jesus Christ, the Head of the Church?

The evangel which the Church proclaims relates itself to the supreme things of the soul. It affirms that the saving of a man's soul is the cheeriest and not the dreariest business in life, and of all things the most important. It does affirm that whenever a man's soul is saved, it is saved for service, and it is constantly saying in these days

"that the bravest of men may find stern work to do in the day of the Lord at hand." If it asks men to seek first the kingdom of God and His righteousness, it is only that they may be properly equipped for the great service which they may render. Christ did not send out His own Church until he said to them, "Tarry ye in Jerusalem until ye be imbued with the power from on high." They might have gone in their own strength, but they would have gone to failure. There is only one way—Christ's way. They waited until heaven's fire was on their lips and in their hearts, then they went out to the burning and shining lights. This then is the great evangel for whose spread a church on fire is needed. The affirmation of a gospel which says to the individual sinner—

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains,"

and at the same time affirms a gospel which sends a saved man to service and makes all men brothers; a gospel which has a message big enough to settle the quarrels of Russia and of Germany, to stop the unspeakable atrosities of Bulgaria and of Turkey, to comfort with an everlasting hope every mourner in England, Belgium or France, who walks in God's acre with tearful eyes and sighs for the touch of a vanished hand and the sound of a voice that is still.

Until sin and sorrow and shame and death go out of fashion, you will never get rid of the need of that gospel and that God. There will never be any trouble which cannot be settled if the spirit of it is translated into the affairs of men; but no man can proclaim it unless he has the passion of his Lord, and the Church will not measure up to her task until she has a heart on fire. Can we not all say with Martin, the Missionary, "I have been long in kindling my torch, now let me burn out for God."

Confessing Christ

By MR. GEORGE GRETER.

First Cor., Third Chapter, Eighth Verse—"Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor."

I stand before you—not as a professional speaker or minister—"but by the grace of God I am what I am." There was a time in my life when you could point your finger at me and say, "There goes a man whose influence goes out helping to pull down humanity. Eight years ago while Billy Sunday was in Toledo he convinced me that salvation was one of the things that I needed in my life, and in my business especially. For seven years I have traveled from San Francisco to New York City in the Secret Service work, apprehending crooks and putting them behind the bars. Position and authority was my God for years, but the scripture that I have quoted in the beginning of my address has convinced me that God's word is true. God had to pull me down where I belonged and take the big "I" out of me and fix my eyes on the same chapter in the 18th verse, "Let no man deceive himself; if any man among you seem to be wise in this world, let him become a fool that he may be wise." Moody said, "There are two natures in a man that are as distinct as day and night, with the old Adam within us, and that if we do not keep him down in place of death, he brings us down into captivity." It takes us about all our life time to find out who and what we are, and when we think we know, something happens to make us think we are farther away than when we started. The heart is deceitful above all things. In the Sixth Chapter of Romans it is written "Knowing this that our old man is crucified within, that the body of sin might be destroyed, and henceforth we should not serve sin." In the last seven years I have visited 73 different towns, have spoken in school houses, opera houses, court houses, all denominations of churches, telling the wonderful transforming power of our Lord, Jesus Christ. Any man who would make his life worth while needs the Christian religion for its foundation. If he desires that his trend be toward Character-building and helping the other man. Character is the greatest motive power in the world. Emerson says "Character is what we are, and reputation is what people say we are." Some one else has said that our character is a bundle of habits. Character is the beauty and glory of life. Every monument erected to any

great man of any age was erected to a man of character. If we want to be delivered from every inward and outward foe, we must look to a higher source than ourselves. We cannot do it in our own strength. God said to Moses "I have come down to deliver." Christianity is worth while because without it a man's life is not complete. He may think it is but he is deceiving himself, and soon his conscience will record the answer. Christianity answers and satisfies the longing of the human heart. We all have some weak point in our character which when we would go forward, it drives us back. Moody said, "I have no sympathy with the idea that God puts us behind the blood and saves us and then leaves us in Egypt to be under the old test master." I know God brings us out of Egypt into the promised land, and that the privilege of every child of God is to be delivered from every foe—from every besetting sin. We may talk about our insane asylums, our jails and our hospitals filled to the very capacity; can't build them large enough; foundations after foundations are being built to erect more insane asylums, more jails, and yet if we look at it we discern that word with just three letters in it—S-I-N. In the days gone by, traveling as a secret service man, connected with some of the most criminal cases in this country, I can appreciate how God warns us in His precious word—how he warns us of this great adversary—Satan—the Devil. From my experience with the organization, with which I am now connected as Superintendent of an organization of more than eight hundred employes, covering more than six acres of floor space in Toledo—the observation in connection with shop lifters, dishonest employes—I can say that I believe in a personal devil.

Friends, in the 27th Psalm, the 4th verse—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in his temple," and unless we keep inquiring in this Temple, Satan will have a side track for you and me. If God could deliver three thousand slaves from the hands of the mighty monarch on earth, don't you think God can deliver us from every besetting sin and gain complete victory over ourselves, over our temper, over our disposition? If we want it and desire it above everything else, we can get victory. On February 8th, 1910, God had me to take an inventory of myself. I began to read God's word, but did not have the evidence of the new birth. On March 19th, 1911, I gave myself up to the Lord. On April 9th, 1911, I began to do personal work. On July 9th, 1911, I was baptized about six a. m., a beautiful morning, in our White City Park. From that day on I have been giving the wonderful Gospel of Christ to the people. There are seven spiritual reasons why those who are trusting Christ to save them should confess him openly:

1st. Christ said his followers would be his witnesses. In Acts 1-8, "But Ye shall receive power, after that the Holy Ghost has come upon

you, and Ye shall be witnesses unto me both in Jerusalem and Judea, and into Samaria, and into the uttermost parts of the earth. Matthew 28:19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I shall be with you alway even unto the end of the world."

2nd. Christ requires that we confess him. He will not confess us in heaven if we do not confess Him on earth. Matthew 10:32-33, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in Heaven, but whosoever shall deny me before men, him will I also deny before my Father, which is in Heaven.

3rd. It is just as essential that we confess Christ before men, as it is that we believe in him. Intimation is made in the following passage that our salvation depends on our making an open confession of Christ. Romans 10:8-11, "But what sayeth it the word is nigh thee in thy mouth, and in thy heart, that is the word of faith, which we preach that if thou shall confess with thy mouth the Lord, Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shall be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation, for the scripture sayeth whosoever believeth on him shall not be ashamed.

4th. We should confess Christ because of the influence it would have upon those about us. John 1:40-42. Andrew won Peter by his testimony. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and said unto him, "We have found the Messias, which is being interpreted the Christ, and he brought him to Jesus and when Jesus beheld him he said thou art Simon the son of Joseph, and you shall be called Cephas, which is by interpretation a stone. Many Samaritans were won by the testimony of the woman who met Jesus at the well. John 4:39, "And many of the Samaritans of that city believed on him for the saying of the woman which testifieth he told me all that ever I did."

5th. Gratitude should lead all who have been saved by Jesus Christ to confess him. It is the least we can do. Psalm 116:12-14, "And what shall I render unto the Lord for all his benefits toward me." I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

6th. We should confess him because of the reward promised. Mal. 3:16-17, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name and they shall be mine, saith the Lord of Hosts. In that day when I make up my jewels and I will spare them as a man spared his own son that serveth him.

7th. Converts in the Apostolic days confessed Christ by joining the Church. In Acts 3:37-41, "Now when they heard this they were pricked in their heart and said unto Peter and the rest of the Apostles....Men and brethren, what shall we do? Then Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and Ye shall receive the gift of the Holy Ghost for the promise is unto you, and to your children, and to all that are afar off.

May God add his blessing to the message this morning.

Kingdom Possibilities in India

By PROF. JACOB HEINRICHS, D. D.

I am to address you concerning a land from which this great state of Indiana has received its beautiful name. The subject, however, is so vast that in its consideration we shall have to confine ourselves to a general outlook of the missionary situation or kingdom possibilities with special reference to India's uniqueness as a mission field. In the absence of a map, permit me first to call your attention to some of the more striking characteristics of this great land, which should be regarded as a continent rather than as a single country. In area it is only 1,802,192 square miles large, or only about as extensive as the United States east of the Rocky Mountains, but in population it is three times larger than our country, the last government census of 1911 having returned a population of 315,132,537 souls. The size of India is seven times that of Germany before the war, ten times larger than Japan, and fifteen times the size of the British Isles. It has 14 large provinces and 675 native states, which are ruled by their own princes and potentates under the suzerainty of the British Government. The government census revealed the fact that 147 different languages and dialects were spoken. Of these 23 are in use by a million or more of its people, while some, like Telugu and Tamil languages in the south, are spoken by about twenty millions each, and the Bengali in the north by still more. To give you an adequate idea of the size of India and its importance for the Kingdom you should remember that one-fifth part of the total population of the globe live and move and have their being in India, and that one child out of every five born into the world at birth looks upon the face of a brown mother in India. Now this great land has been providentially placed in the care of a Christian nation. The king of England was recently crowned as the Emperor of India in its ancient capital at Delhi.

A comparison of the geographical position of Southern Asia will reveal a striking similarity to that of Europe. Three large peninsulas stretch themselves far into the Indian ocean like Spain, Italy and Greece into the Mediterranean Sea, namely Arabia in the west, Further India in the east with India in the center. If it be true that history repeats itself, it is not unlikely that India may play as important a part in the Christian civilization of Asia as Italy has played in Europe. Wedged in between those countries lying west of her where the great

monotheistic religions—Judaism, Christianity and Mohammedanism—had their origin, and between the lands to the east and north of her where Buddhism reigns supreme, India, though now the most polytheistic nation in the world, seems advantageously placed to exercise an important influence on the future religious history of the whole continent of Asia.

It has already played a conspicuous part in the religious history of the great ethnic or world religions in the past. It has itself given birth to Hinduism or Brahmanism and Buddhism—two of the great world faiths—which number one-fourth of the world's total population among its adherents. Over 70,000,000 Mohammedans are found among its people, which is a larger number than live under the combined rule of the Sultan of Turkey, the Shah of Persia and the Khedive of Egypt. There the followers of Zoroaster found a domicile when Mohammedanism made it impossible for them to remain in Persia, and there they have lived and prospered for a thousand years so that the Parsees have become the merchant princes of India. There also are found some 17,000 black Jews beside the white Jews in the larger cities of Bombay, Culcutta and Madras. God only knows when they came to India and where they came from. The Christian population is now over four million, half of whom are Protestants and the other half Roman Catholics. But 4,000,000 Christians in India means that this single country alone has already more Christians than all the other heathen countries in the world combined!

These triumphs have been achieved despite the fact that India presents some unique obstacles to the Gospel of Christ not found in other countries. Let me mention only three of the most outstanding hindrances. First among these is its gross system of idolatry. According to the sacred books of the Hindus there are 330,000,000 gods and goddesses, which is more by several millions than India has people to worship them. This polytheism has now developed into the crassest pantheism which the world has ever seen. For, what are 330 millions of gods and goddesses, whom no one has ever lived or ever will live to enumerate? This simply means that everything, even vice, is worshipped, so that it has been rightly said that "Hinduism is the only religion that is worse than none." Yet over 4,000,000 of India's people bow down in worship to the true and living God. The second unique obstacle, and serious because of its uniqueness, is the atrocious caste system prevailing in India and in India alone. And please remember that we have not only the four principal castes of which you generally read in your books, namely, the Brahmin or priestly caste, the Kshatriya or military caste, the Vaisya or mercantile and artisan caste, and the Sudra or agricultural caste, but rather 2,378 principal castes and about 100,000 subdivisions of these principal castes, with no love lost between them, no fellowship, no interdining, no intermarriage, but all

virtually living in watertight compartments by themselves. Though the Gospel of Christ recognizes no caste distinctions and proclaims the fact that God is no respecter of persons, Christianity so far has proved the only efficient power to obliterate the curse of caste through the instrumentality of the Christian Church. Buddhism tried to eliminate caste from India two thousand years ago, but with the result that it was cast out from India. There are scarcely any Buddhists left in the land of its birth now. Buddhism has no caste, but caste-ridden India has no Buddhism. Caste has not yet been eliminated from India, but Christianity has gone forth conquering and to conquer even this formidable foe. The process has been to move along the line of least resistance in India, as elsewhere. The law of growth in the Kingdom is always from below upwards. First the casteless people responded to the Gospel call, now the lower strata of society—the agricultural Sudra caste—is being reached, with the first fruits from the higher castes. By and by the upper castes will and must come, if they do not wish to remain suspended in the air. The third unique obstacle in our missionary work in India is the condition of its womanhood with its outrageous system of child marriage and enforced widowhood. The last census, taken in 1911, returned the following number of childwives and widows:

9,077,000 married women under 15 years of age.
2,273,245 married women under 10 years of age.
243,503 married women under 5 years of age.
10,507 married women under 1 year of age.
391,000 widows under 15 years of age.
115,000 widows under 10 years of age.
20,000 widows under 5 years of age.
1,064 widows under 1 year of age.

There are altogether over 25,000,000 widows in India and one woman in every six is a widow. The remarriage of a widow is not permitted by orthodox Hinduism. But prostitution has the sanction of its religion. The fact that child-marriage prevails in India to this alarming extent is responsible for the other fact that India is the only country in the world without what is properly called youth, and therefore without real strength and hope for the future. It has been rightly called "the land of children and of premature men and women." Degraded as the condition of woman is in the heathen world in general, it is especially so in India, and this condition has been correctly described in the following five brief sentences:—"The girl is not wanted at birth, she is not educated as a child, not loved as a wife, not cared for as a widow and not mourned at death." The ethical system of the Christian faith is the only corrective of all these evils. The Christian Church will restore or raise up India's youth as Christ raised up the

young man at Nain. Herein lies the hope for India and it surely is a wonderful kingdom possibility.

Monier Williams, an English authority on Hinduism, believes that India, like other heathen nations, began its religious history with polytheism. Max Mueller is of the opposite opinion and holds that it began with monotheism and gradually developed the present system of polytheism or polytheistic pantheism. In this view he is not only sustained by our own Scriptures but by those of the Hindus. The apostle Paul describing the origin and development of idolatry in Romans 1: 21-23, says:—"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The verses following this quotation describing the fruits of idolatry fit the case of India so exactly that the Brahmins have charged the missionaries with forging or adding this part to the Bible, since they cannot understand how Paul could have possibly written so truly of India nineteen centuries ago. The earliest sacred writings of the Hindus, like the Rig Veda also reflect this primitive belief in monotheism. The "Dyaus Pitar" referred to in those poems, is the Zeus Pater of the Greeks, the Jupiter of the Romans and the Heaven-Father of the Lord's Prayer. It seems therefore that India, like other lands, began with the lofty belief in one God and gradually descended into the belief in many gods with its consequent spiritual and moral degradation. The process seemed easy enough in a land where the elements of nature, such as heat, rain, storms, etc., play such an important part in the life of the people. It was easy to personify these elements and then to deify and multiply them according to the quotation given above.

With reference to the educational status of India it should be remembered that the extremes meet there in this respect as in so many others. The fact that we find there the highest intellectual acumen and prodigious mental achievements alongside with the most appalling ignorance is accounted for by the monopoly on education which the Brahmins have held in their own hands for several thousands of years. An education had been denied even to their own womanhood and to all the castes below them until the advent of Christianity. And now after a little more than only one hundred years of Protestant missions the educational status of the country is as follows: Less than 10 per cent of the men and less than 1 per cent of the women can read and write. Of boys only about one in five is in school; of girls one in twenty-five. The Christian community is far ahead of the members of the other religions on all counts as may be seen from the following interesting

statistics taken from the government census and quinquennial educational survey:

	Hindus	Mohammedans	Christians
Literate per 1000 males of each community....	101	69	228
Literate per 1000 females of each community..	8	4	96
Boys in school per 1000 of each community....	44	46	109
Girls in school per 1000 of each community....	6	7	64
Boys in high school per 1000 of each community	3	2	11
Girls in high school per 160,000 of each community.....	6	1	600

These figures prove that Christians are leaders in education, and that in the future the power of leadership is in their hands. Let us weigh well the importance of this consideration for the evangelization of India.

Effect of the War on Non-Christ-Religions

By REV. ROBERT E. HUME, D. D.

INTRODUCTION.

The Varied, and Even Contrary, Effects of War on Religion.

I. HINDUISM.

A. The Religion, and Its Relation to the War.
B. Evidences of Revival in Hinduism.
   1. Maitra's War-book, "Hinduism, the World-Ideal."
   2. The Organization of the Hindu Missionary Society.
   3. The Publication of Four Hindu Missionary Magazines.
C. Evidence of Weakening in Hinduism.
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II. SHINTO.

A. The Religion, and Its Relation to the War.
B. Evidences of Revival in Shinto.
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IV. BUDDHISM.

A. The Religion, and Its Relation to the War.
B. Evidences of Revival in Buddhism.
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V. MOHAMMEDANISM.

A. The Religion, and Its Relation to the War.
B. Evidences of Revival in Mohammedanism.
   1. The Remarkable Spread of Islam in Africa before the War.
   2. The Pan-Islamic Movement before the War.
   3. The Revival of the Original Moslem Power in Arabia, the Kingdom of the Hedjaz.
B. Evidences of Weakening in Mohammedanism.
   1. The Long Steady Decline of Mohammedanism in Its Old Strongholds.
   2. The Failure of the "Holy War (Jihad)," on Internal Rupture.
   3. The Downfall of the Nominal Head of Islam, the Turkish Sultan.

CONCLUSION.

1. Historic Analogies in the Development of the Christian Religion.
2. Prompt Adjustment to the Highest Demands of the World Situation.

INTRODUCTION.

The Varied, and Even, Contrary, Effects of the War on Religion.

War in general arouses powerfully all the human emotions, both the lower unworthy emotions and the higher emotions which are fostered by the best in religion. Upon the people of practically every organized religion in the world, as well as upon Christianity, the recent Great War has exerted both a quickening and a deadening effect. To the Christian, the War seems to have demonstrated the inadequacy of any other religion except Christianity to save the world. Yet the War has also evoked in unexpected quarters among the non-Christian religions certain remarkable progressive and more responsible religious outlooks; these however inconsistent with their own past, yet may be recognized as the workings of the Holy Spirit of God. Both sets of facts must be grasped, in order to appreciate the new complexities and the new responsibilities of the Christian Missionary Outlook in the Light of the War.

HINDUISM.

The Religion, and Its Relation to the War.

Two hundred and seventeen millions of our brothers and sisters in India are organized under a religious system which teaches theoretically that the highest aim of life is to live in mystical union with an impersonal, non-moral Supreme Being, named Brahma. But practically Hinduism consists in conformity to traditional religious ceremonies and to caste exclusiveness. Religiously the Hindus are not expected to give loyalty to a superior being or group that is distinctly moral.

Political association with their suzerain, Great Britain, was almost severed about sixty years ago, in the Sepoy Mutiny of 1857. But during the Great War the Hindus manifested a loyalty to that same foreign rule and to the moral cause of the Entente Allies which surpassed the expectations not only of Germany but also of Great Britain. Even more unpredictable and remarkable is the emergence of another higher and wider loyalty,—a loyalty to the religious interests of all the caste-divided Hindus and even of the entire world.

Signs of Revival in Hinduism.

After two years of the world war a prominent American publishing house put forth a book which was distinctly a war-book, viz: Harendranath Maitra's "Hinduism, the World-Ideal, with an Introduction by G. K. Chesterton" (New York, Dodd Mead, 1916, 137 pages). The Hindu author makes certain criticisms of Western Christendom which are all too true. But the description which he offers of Hinduism is ninety-nine per cent an idealized imagination; this has received in spirit, even as is indicated by his quotations from the Bible, far more than he appreciates from Jesus Christ. Hinduism as described in this book is not existent, nor ever has been existent, in India to any appreciable extent. However, the significance of the book is not its historical accuracy or inaccuracy, but the appeal which this Hindu makes to his own co-religionists and to the world at large for a religion characterized by the love of God and service to humanity.

"In studying Western civilization, I have felt that there is something lacking. This something India has." (p. vii).

"If we want to avert all future wars, even the possibility of war, we must humbly sit on a prayer-rug sometimes, instead of always rushing about in motor cars. This rushing about always, without the corresponding poise and balance within, is the cause of this war of Armageddon." (p. viii, similarly again on p.2).

"The West is hot, and never has been Christian." (p.4).

"India loves Christ. She does not love Christianity; for, she sees very little relation between the two." (p.4).

Statements that Hinduism teaches God as Love: pp. 30, 36, 41, 125.

Statements that Hinduism teaches service to humanity: p. 54-55, 79, 120, 129.

At the beginning (pp. 2, 4) and in the peroration there are passionate

appeals for India to give salvation unto all the world through supplying true world-wide spiritual religion.

Another very remarkable development within Hinduism during the Great War is the organization of the Hindu Missionary Society. This was founded in Bombay on the Full Moon Day of July, 1917, with the three following working principles.

I. He who calls himself a Hindu is a Hindu.
II. Any person wishing to come into Hinduism may be admitted to its fold.
III. The religious status of all Hindus is the same.

Each one of these three propositions is contrary to the history of Hinduism during its approximately three thousand years since the Vedic period. The Editor of "The Hindu Missionary" (the weekly organ of the movement) says frankly (April 7, 1919, p. 2):

"We are advocating a new position in Hinduism. We do not pretend that the Shastra (i. e. the sacred scriptures of Hinduism) is wholly on our side; we believe that God is on our side. The idea is new; but, Sir, it is great. It is needed to save Hinduism from death."

"To make the whole world Hindu" is the slogan of this revification of Hinduism.

The work of revivifying Hinduism is being prosecuted by three other similar reforming and prosletyting Hindu Missionary journals which are conducted in the vernaculars at Kolhapur, Allahabad and Srinagar.

Evidences of the Weakening of Hinduism.

(a) The Relatively Declining Number of Hindus.

The foregoing and other reform movements in Hinduism have been consciously organized as an attempt to offset the glaring fact, substantiated in the last Decennial Census of India, that relatively to the population as a whole and more markedly in relation to other religions, Hinduism is losing its hold in India. Whereas the Christian community increased five times as much as the natural increase, and whereas the Mohammedans also increased slightly, the Hindus, even though numbering 217,000,000, were diminishing by one per cent.

(b) The Outspoken Criticism of Hinduism in Favor of Christian Features.

While Hindus have been relinquishing their religion in greater numbers than ever before, there has also been greater dissatisfaction among those who have remained in their ancestral religious group. See the collection of such criticisms which have been assembled in J. N. Farquhar's "The Crown of Hinduism." The most eminent Hindu of Western India, Sir Narayan Chandavarkar, who has been Justice of the High Court of Bombay and Vice-Chancellor of Bombay University, as well as head of the Prarthana Samaj, the reform movement within Hinduism in Western India, has declared

"The ideas that lie at the heart of the Gospel of Christ are slowly, but surely, permeating every part of Hindu society, and are modifying every phase of Hindu thought." (J. N. Farquhar's "Modern Religious Movements in India," p. 445).

These tendencies constitute splendid evidence of the penetrating effect of Christianity among Hindus far beyond numerical results in reportable baptisms. Yet they also constitute a new peril, viz.: that many progressive Hindus will adopt a few features of Christianity, and then remain the more immovably in their somewhat improved Neo-Hinduism.

(c) The Steady Breakdown of Caste.

The greatest direct rupture which the Great War has effected in Hinduism is the increased negligence of caste; for, observance of caste had been the one and only unmistakable test of a person's being a Hindu. The approximately one million Indians who went overseas during the war (most of them Hindus) were forced to live and fight together irrespective of previous social status. And the much larger number of Hindus who remained at home and helped to meet the national and international exigency perceived as never before, that one essential of any large success is inter-personal and inter-group co-operation. But this is a principle which is quite the opposite of the exclusive, divisive caste system of Hinduism.

SHINTO.

The Religion, and Its Relation to the War.

In the recent Great War the only non-Christian nation which was in equal alliance with the United States and the European Entente Allies was Japan. Its immemorial national religion is Shinto, a system which is connected with nature-worship, but whose essence, in a word, is Loyalty. Shinto requires loyalty to the supreme in every sphere of life,—loyalty to the head of the family, loyalty to the head of the clan, and, pre-eminently, loyalty to the head of the nation. The Mikado, according to the theoretical Shinto, is to be regarded as the incarnation of deity.

Evidences of Revival in Shinto.

(a) A Remarkable Religious Claim, with Acceptance of World-Responsibility.

The theory of a geneological descent of the Mikado from the Sun-goddess Ameratasu has been decidedly weakened in modern Japan by scientific and historical spirit. However, Shinto can be revived in terms of the very latest development in internationalism, according to the following translation of an extract from a Japanese newspaper, the **Niroku**, which appeared in the **Japan Daily Advertiser** of May 9, 1919:

"To promote the world's peace and the welfare of mankind is the Mission of the Imperial Family of Japan. Heaven has invested the Im-

perial Family with all the qualifications necessary to fulfill this mission. The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount. The Imperial Family is the parent, not only of her sixty millions, but of all mankind on earth. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, which has been proposed to save mankind from the horrors of war, can only attain its real object by placing at its head the Imperial Family of Japan, for, to attain its object, the League must have a strong punitive force of a super-national, super-racial character; and this force can be found only in the Imperial Family of Japan."

Remarkable is it how thus in Japan perhaps for the first time in history, there is reinterpreted in terms of benevolent service the idea of the divine right of hereditary kings, which with the overthrow of the Manchu, Romanoff, Hapsburg and Hohenzollern Dynasties has been discarded everywhere else in the world. And for the religion of Shinto the remarkable new development is that, for the first time in its history of two and a half milleniums, the ideal of religious loyalty has been extended by the vicissitudes of the Great War to include religious privileges and responsibilities for all the other nations of the world.

(b) A Remarkable Claim for Shinto as the Future Universal Religion.

Dr. Kakehi, a Professor in the Imperial University of Japan, has been propagating a revival of Shinto through his books entitled **Ko-Shinto Taigi** and **Zoku Ko-Shinto Taigi**, whose leading principles are summarized as follows:

"The Japanese are the chosen people of God, and the presence of God is especially manifested in the Emperor of Japan. Shinto is logically destined to be the universal religion and the saving culture of mankind. The duty of the Japanese people and of the Emperor of Japan is to spread that religion and culture, until the Emperor of Japan shall become the supreme temporal and spiritual ruler of the world. This conquest of the world is to be made by peaceful means, but it seems reasonable that, if peaceful means fail, the power of might may be tried." **(The Biblical World, July 1919, p. 434).**

Remarkable is it how in this nation which had helped to overthrow Germany there re-appears the characteristically Prussian idea of a superior Kultur, which may properly accomplish world-domination through violent, if not through peaceful means. But more remarkable, and, too, more encouraging, is it that in a nation which for two-hundred and fifty years (i. e. until forced open by Commodore Perry in 1853) had maintained rigorous exclusiveness from the rest of the world there now emerges through the stress of the Great War the idea

that the people of Japan and the Emperor of Japan must strive to accomplish the redemption of the world (such as they conceive it) through the best and most powerful means which they possess, viz., their religion.

Evidences of the Weakening of Shinto.

About thirty years ago the President of the Imperial University of Tokyo at a meeting of the Society of Sciences in 1890 "expressed the opinion that Shinto should not be regarded as a religion." (M. S. Terry's **The Shinto Cult**, p. 10).

The appropriate outworking of such an attitude towards Shinto is disclosed in a religious Census of that same Imperial University of Tokyo which reports the religious professions of the students as follows:

Shintoists	8
Buddhists	50
Christians	60
Atheists	1,500
Agnostics	3,000

(C. H. Patton's **World-Facts and America's Responsibility**, p. 24)

In 1884 the Japanese Government had abolished its Department of Religion, placing whatever might be necessary of it under the Minister of Education. But on February 25, 1912, the Vice-Minister of Education, Mr. Tokoname, convened a Conference of the three principal religions prevailing in Japan, viz.: Shinto, Buddhism and Christianity, in an official conference stating the outcome of the nation's recent experience as follows:

"At present moral doctrines are inculcated by education alone. It is impossible to inculcate fair and upright ideas in the mind of the nation, unless the people are brought into touch with the fundamental conception known as God, Buddha or Heaven as taught in the religions." (E. C. Moore's **The Spread of Christianity in the Modern World**, p. 173).

Although in the past a fairly admirable moral code, Bushido, has been developed in connection with Shinto, on the whole it is clear that the influence of Shinto has been waning in modern Japan.

CONFUCIANISM.

The Religion, and Its Relation to the War.

Twenty years ago the nation which was in most violent internal upheaval and in most violent opposition to the other nations of the world was China in the Boxer uprising of 1900. In the recent Great War the nation which among the larger nations took the least part relative to its population was this same China. Yet, during the first score of years of the present century no other nation has made such an ad-

vance into world importance. And it is over China's rights (in Shantung) that the people of the United States are more distressed than over any other nation since the signing of the Armistice of November 11, 1918.

The prevailing indigenous national religion of China is Confucianism. The purpose of the founder might be summarized in the words,—to establish "peace on earth, good will among men." The desired reign of peace was to be accomplished under the supervision of Heaven by each human being observing reciprocal propriety towards all other persons with whim he comes in contact. The universalism which is inherent in Confucianism has never been applied elsewhere than in China and in her neighbor Japan, where, indeed, Confucianism has been a very influential cultural agency. But the Great War, by forcing China into more intimate international relations, has brought that inherent universalism of Confucianism's outlook into more conscious application.

Evidences of Revival in Confucianism.

1. Proposal of Universal Peace through a Universal Righteous Government.

Thirty years ago a Confucianist leader, Kang Yu Wei published a book on a League of Nations propounded definitely as the characteristic Confucian world-view. He felt that the idea of the Chinese state was the highest possible idea, needing only to be applied on a wider scale.

In **Millard's Review of the Far East** (Shanghai, March 8, 1919, pp. 50-52) there appeared an article entitled "The Confucian Ideal of Perfect Peace," by Chen Huan-Chang, which maintained that:

"While European scholars advocate nationalism, Chinese scholars advocate universalism. The time appears to have arrived when universalism should replace nationalism, and the Confucian principles of perfect peace should be put into practice. It is our duty to persuade the world to accept these principles."

After a quotation from Confucius' book **Spring and Autumn Annals,** this Chinese author proceeds to sketch in twenty-five sections a scheme of Universal Government based upon righteousness and brotherliness of nations, which shall so completely surpass everything in the past and present that

"The year in which the Universal Government shall be established shall be considered the first year of the Universal Era. The different methods of counting years which are peculiar to religions and nations are to be continuously used by those particular religions or nations only, and not to be used universally.

"The above is an outline of general principles derived from the teachings of Confucius.

"Peking, February 28, 1919."

The author, it may be added, holds the degree of Ph. D. from Columbia University in the city of New York; he is a member of the Chinese Parliament, the founder and president of the National Confucian Association, the protagonist of an unsuccessful attempt to make Confucianism the established religion in the Constitution of the Republic of China.

2. **A Re-interpretation of the Confucian Conception of God.**

Recently started in the Province of Szechuan, but now with strong centers in Pekin and elsewhere, there is a society which aims from the Confucian basis to promote the worship of the God of all religions. The following is a summary of an article by a Chinese reformer, which appeared originally in the **Asiatic Review** for April 1919 and which is condensed in the **Biblical World** of July, 1919 (pp. 434-436):

"In the matter of theism Confucianism knows nothing of the man-like gods of other races, which are pleased with sacrifices and peace-offerings and are expected to perform miracles. The difference between the Bible Jehovah and Shang-Ti is that the latter is not credited with capricious and unreasonable things. The true worship of the Confucian God is by deeds, not words. God does not need our advice. The disappearance of anthropomorphic theism is a natural outcome of the teachings of Confucius. When Christianity is purged of its Pauline interpretation, it will resemble Confucianism. Meanwhile Confucianists may feel confident that the system of ethics handed down by the Sage will pass unscathed through the crucible of modern thought, and will come out of it thoroughly purified and with its luster undiminished."

Dr. Lim Boon Keng, the author of the foregoing attempt to revive Confucianism, it may be mentioned, had come under Christian influences so far as to be baptized in Hongkong.

3. **Revival of an Old Chinese Teaching of Universal Love.**

There was a Chinese philosopher, Mo Ti, who taught the principle of universal love, in opposition to the strict Confucian principle of reciprocity. His writings have been largely re-printed and bought during the Great War both by Christians and by non-Christians in China.

4. **Revival of Orthodox Confucianism.**

The War has stimulated not only the progressive liberals but also the conservatives among Confucianists. The latter, upheld by the Japanese Government's militaristic policy, have revived the worship of Kuan-Ti, the God of War in popular Confucianism, and they have even added another militaristic deity, viz., Yueh Fei.

B. **Evidences of Weakening in Confucianism.**

1. **The Confucian Principle of Aristocratic Superior Domination, Incompatible with the Modern Democratic Ideal.**

Confucianism was organized in an era of feudalism. Its method of

maintaining peace was to maintain the Five Relationships into which Confucius analyzed all possible inter-human relationships, viz.: ruler and ruled, husband and wife, parent and child, older and younger brother, and friend. Confucius did formulate the rule of "Reciprocity! Do not to others what you would not like yourself." **(Analects of Confucius** 15.23, and again similarly in 5.11 and 12.2; also in Mencius **Doctrine of the Mean** 13.3. While the form of these words approximate Jesus' Golden Rule, the fairly consistent interpretation of the Confucian principle of Reciprocity has been aristocratic, i. e., for each individual to maintain his end of the superior-inferior relation which characterizes four-fifths of life, only one-fifth being in the relation of equality with other persons.

2. **The Retrospective Ideal of Confucianism, Incompatible with the Modern Progressive Ideal.**

The distinct purpose of the patriot reformer Confucius in a time of sore social relapse was to restore the pristine peace and glory of ancient China.

"Follow the ancients. Walk in the trodden paths. Let today be as yesterday, and in no way different from the customs and practices of the ancestors. As the fathers did, so must the children do. No generation may esteem itself better than the past, or indeed try to be better than the past. They must deem worthy what their fathers have deemed worthy, and love only what their fathers have loved." **(The Great Learning** 3.5).

Both consciously and unconsciously the progressive modern Chinese have quite abandoned the ideal of stagnant conservatism which Confucianism has explicitly prescribed. Ancestor-worship is being omitted. Confucian temples are being deserted. Can the old Confucian Classics and religious ideals be revived by a process of re-interpretation to furnish the necessary basis for the new democratic and progressive movement which has made its way into China from closer contacts with the rest of the world?

IV. BUDDHISM.

The Religion, and Its Relation to the War.

The religion which has the honor of being the first to overpass national boundaries and become international is Buddhism. It was the example of the devoted founder, and not the teachings of Buddha, which sent that heretical offshoot from Hinduism forth into all "The East." The expedition of Buddhist missionaries into the next neighboring island 250 years before Christ created an impression which is reported in the Mahavamsa, "The Great Chronicle" of Ceylon, as follows:

"As the All-merciful Conqueror renounced his own blessedness, so these renounced the happiness they had won, and in this place and in

that they toiled for the world's welfare; for, when the world's welfare is concerned, who would be slothful or indifferent!" (quoted in J. E. Carpenter's **The Place of Christianity Among the Religions of the World**, p. 94).

Theoretically Buddhism requires renunciation of the world, which is evanescent, worthless, yea painfully miserable. And at present Buddhists are all but indifferent to the world, even to the Great War. In Siam alone is Buddhism the established religion.

Evidences of Revival in Buddhism.

The Buddhist King of Siam was one of the first of the minor monarchs to join the European Entente Allies. Promptly after the signing of the Armistice of November 11, 1918, he issued a Royal Proclamation, which contained the following:

"People of Siam! Now that the great blessing of peace has returned to the world, we ourselves as followers of the Holy Buddhist Religion hold the belief that the Holy Buddhist Trinity, which we all revere and daily worship, and the Virtues of the departed Monarchs who have been protectors of the Siamese Nation in the past, aided in the achievement of the victory; therefore, on the 2nd of December, which is the anniversary of my coronation I will proceed to the Royal Plaza in the center of the Capital, and together with the Princes of the Royal House, the officials of the Government, the officers and men of my Army and Navy, and corps of Wild Tiger Scouts, will there offer up a Thanksgiving Prayer to the Holy Emerald Image of our Lord Buddha, and pay reverence to the Royal Statues of the Monarchs of the last five reigns which are enshrined in the precincts of the Royal Temple, and invoke the Holy Buddhist Trinity and the Virtues of My Royal Ancestors to protect and safeguard our Siamese Nation and all the nations with whom we are allied, and vouchsafe to us a lasting peace and happiness."

Such is the devotion and propaganda of the only Buddhist Ruler in the world at present, King Rama of Siam, who was educated in Oxford University, and has traveled widely in Europe and America. Not four months before the outbreak of the Great War, in a speech to his "Wild Tiger Scouts" on April 25, 1914, he had declared:

"I have examined all the religions myself, and I believe the Buddha religion to be the best. I know about the Christian religion better than some foreigners do, because I was educated in Europe, where I studied Christianity and passed an examination and got first honors on it." (Quoted by Dr. Robert F. Speer in the **Report of Deputation**, sent by the Board of Foreign Missions of the Presbyterian Church in 1915, p. 35).

Evidences of Weakening in Buddhism.

After a brilliant career of one thousand years in India, Buddhism

was evicted from the land of its birth, where (according to the last **General Report of the Census of 1911**, p. 125) there are only about 2,000 survivors of purely Indian Buddhism. There are some active Buddhist sects in Japan. In general, Buddhism is now professed by no Aryan or Semitic people, only by Mongolians. The foremost European authority on this religion, Prof. Thomas W. Rhys Davids of University College, London, in his learned compedium avers that:

"Not one of the five hundred millions who offer flowers now and then on Buddhist shrines, who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist." (**Buddhism, A Sketch of the Life and Teachings of Gautama the Buddha**, p. 7).

If strictly loyal to the original teaching to renounce altogether the miserable attractiveness of life in this worthless world, Buddhism can not consistently seek to improve the world in any way whatsoever.

MOHAMMEDANISM.

The Religion, and Its Relation to the War.

Of all the non-Christian religions in the world, the one which has been the most vitally connected with the Great War, and, too, the one which will perhaps undergo the greatest transformation as a result of the War, is Mohammedanism. Its chief cities, Mecca and Medina, Cairo and Constantinople, have all been located within the zone of the War. Its official head has made an **ex cathedra** appeal to the entire body of adherents of the religion, as has not been the case in any other religion. And the followers of the ruthless fighting Prophet of Arabia have appropriately demonstrated their devotion to their religion, which teaches that it is the duty of each individual to give submission (**islam**) to Allah, and that it is the duty of those who have thus submitted themselves (**Moslems**) to attempt to subjugate all other people under the inscrutable, non-moral God of Power, or else to exterminate the non-Moslems.

Inasmuch as the present report is already extensive, the remainder of the survey of the effect of the War on Mohammedanism while proceeding with the general plan will give only the following headings:

Evidences of Revival in Mohammedanism.

The Remarkable Spread of Islam in Africa before the War.

The Pan-Islamic Movement before the War.

The Revival of the Original Moslem Power in Arabia, viz.: the Kingdom of the Hedjaz.

Evidences of Weakening in Mohammedanism.

The Long Steady Decline of Mohammedanism in Its Strongholds.

The Failure of the "Holy War (Jihad)," an Internal Rupture.

The Downfall of the Nominal Head of Islam, the Turkish Sultan.

The genius of Mohammedanism is the sanctifying of the spirit of non-moral domineering power. This will not pass away from the world

until mankind has been organized into a nobler moral ideal. However, the latest developments in this organized system are significant.

"Speaking only of events of very recent years,—the French occupation of Morocco, the Italian conquest of Tripoli, the Anglo-Russian agreement with reference to Persia, the defeat of Turkey by the Balkan States, the dethronement of the Khedive, the successful rebellion of Arabia, constitute a series of catastrophes unparalleled in the history of Islam. The end of Moslem rule in the world may be nearly as swift and spectacular as was its beginning." (E. C. Moore's **The Spread of Christianity in the Modern World**, pp. 211-212).

CONCLUSION.

Historic Analogies From the Effect of War in the Progressive Development of the Christian Religion.

War has witnessed remarkable progressive developments in the case of the Christian religion as well as in the case of the non-Christian religions. In the long process of development from which finally emerged the religion of Jesus Christ there may be noted four creative crises.

(a) The Exodus from Egypt. The Hebrew people and the Hebrew religion, out of which Christianity took its rise, came into being with the defeat of the military equipment of King Pharaoh, when a small subject group of people were completely convinced of a righteous, purposeful God.

(b) The Rise of the Prophets of the Eight Century B. C. The second great forward step in old Testament religion was taken when the invasion of heathen foreign powers into the Holy Land and the whole complicated international situation was interpreted in terms of a higher conception of Jehovah and His purposes.

(c) The Babylonian Exile. The greatest religious advance made by the people of Israel was made through the vicissitudes of an almost complete national disaster, when as never before the character of God was defined in terms of universal rule and redemption.

(d) The personality of Jesus Christ. At a time when the Hebrew people were oppressed under a foreign military domination, Christianity was born through a fresh appreciation of the character of God as righteous and loving, personally realized in the life of Jesus Christ.

In every one of these four crises of national and religious life an advance was made by reason of a more highly and more widely applied ethical ideal amid an unfavorable situation created by the tension of war. In the last, the pre-eminent, instance the new creative force sprang from an unexpected and unpromising quarter, viz.: from a barn-yard, from a family resident in a town of ill repute, from a humble and actually subjugated people.

The Adjustment to the Highest Demands of the World-Situation.

The Great War has produced stirrings of new life, not only in Christendom, but also in practically every organized religion in the world. Many of these advances in other religions have received their impulse from Christianity. It is a fair question, whether these other religions possess the ideal and the dynamic which Christians prize pre-eminently in the Lord Jesus Christ. However, it is now, as never before, a race between religions for the possession of the world. Some of the signs of revivification which have appeared in the non-Christian religions are truly alarming and dangerous. Yet what could be more reassuring and stimulating than to observe the Holy Spirit of God working in quarters where previously people had not been attentive to the divine call to go forth into all the world and preach to every creature the best Gospel which they themselves have received. Never has the situation been so complicated, so solemnizing, so hopeful for the world-wide establishment of the religion of Jesus, yea by the very reason of the evidences both of revivifyings and weakenings in the non-Christian religions.

Will Jesus Christ Satisfy the Needs of the World?

By REV. ROBERT E. HUME, D. D.

Let me start to answer this question by making use of a parable, a modern parable of an automobile collision.

A big touring car wanted to take a certain turn in the road, signaled to a smaller car coming in the opposite direction to get out of the way. The driver of the smaller car had clearly the right of the road according to the law, and refused to be intimidated by any signals from the bigger car which was bearing down upon it. Another fairly big automobile, friend of the first small one, was right at hand, and joined in the maneuver with the smaller car. When there was every prospect that a smash-up would ensue, other cars near by called out warnings. But the big road hog kept right on. In a trice four cars going in one direction and twenty-two cars going in the opposite direction were all piled up in the wreckage. It has taken more than four years to straighten out the mess. And now the general proposal is to establish a new traffic policeman at that corner and to promulgate new traffic regulations. Such proposals no doubt are plausible, even proper and necessary. But think you, such an arrangement will of itself prevent all further collisions? What shall we say about the collision which occurred in August 1914, when Germany and Austria ran afoul of Serbia and Russia, and when the four Central Powers found themselves entangled in a mess with twenty-two other world-powers? There are going to be swifter, more high-power cars in the future than ever before. The travelers on the world's highways will be in more of a hurry than ever. A League of Nations as an enormous intimidating traffic policeman will surely be needed, and also new regulations in the form of stricter international law. But the only thing which will prevent another and a more terrific collision in the world's traffic will be a stronger sense of responsibility on the part of chauffeurs and of automobile owners for the welfare of the passengers in their cars and also of the passengers in the other cars. In a word, religion, which fosters the sense of the worth and the responsibility of the individual,—religion is the great need of the world for the present peace of the world, as well as for the salva-

tion of the soul and of the individual, whether here or hereafter. And the leaders of various nations are discerning that need of religion for the improvement, the harmony, the safety of the world.

The great question, thus, is which religion alone can satisfy the needs of the world?

Let us run over them rapidly:

HINDUISM.—The Hindus believe in a supreme pantheistic impersonal being, called (in the Sanskrit language) "Brahma." This indescribable, all but unknowable Brahma does nothing except to exist and to meditate. Accordingly the divinest characteristic of human life is similarly to withdraw from all human activities and simply to engage in quiet meditation. The Hindus believe that by means of such philosophic abstraction human beings can here and now enter into vital connection with the supreme tranquil Brahma, and that eventually they will be reabsorbed into the Infinite Brahma.

"We have tried it," they say, "and we find that this method works successfully. Simply by proper thinking we can abstract ourselves away into the everlasting bliss of the Infinite. That contentless, half conscious, half unconscious dreamy kind of existence which we can deliberately induce, we believe to be completely and perfectly divine. That is a process of doing the very same thing which the pantheistic Brahma is doing. This we believe to be actual vital connection with the Supreme. We desire nothing better, there is nothing better, than philosophic speculation about, and mystical rapture in the infinite ineffable Brahma."

BUDDHISM.—The Buddhist is much more pessimistic. He believes that misery is universally and inextricably attached to existence in any and every form. There is no genuine personality either in the gods of popular religion or in human beings, but only transmigrating bunches of desires and resulting activities, which we ignorantly call our egos.

Yet the Buddhist confidently believes in a Supreme Power, named (in the Pali language) "Karma." If human beings will only obey this cosmic Law of of Cause and Effect, it will finally annihilate all of our miseries, even though it be at the expense of our individualities. Accordingly the Buddhist seeks to quench all desires, thoughts and activities. By rigorous practice of such entire self-suppression, that Buddhist feels that he experiences the passionless peace of Nirvana, and hopes that eventually he will be freed from the necessity of rebirth, with all its accompaniment of miseries, in this evanescent mundane existence.

CONFUCIANISM.—The Confucianist also believes in a Supreme Being, which (in the Chinese language) is named "Shang-ti," literally "High Heaven." Under this impersonal transcendant Power an ordered human society must be maintained by proper reciprocity in all

of the relationships of life, most of them being the relation of superior and inferior with the single exception of "friend and friend." A person needs only to act with due propriety in his status quo, and everything will be well.

But Shang-ti does not give any help to a human being to do what it requires of him. Each person must be, and can be, his own self-sufficient helper and savior.

MOHAMMEDANISM also believes in a Supreme Being, which (in the Arabic language) is designated "Allah." Under this omnipotent Potentate every human being ought simply to submit. "There is no use either to question or to complain," says the Mohammedan, "for, every event in life is decreed by inexorable fate (kismet). However, in the next life Allah will reward all persons who have practised submission by granting them admission into a sensuous Paradise."

These are the concrete ideals of the four largest non-Christian religions of the world today. Each of these organized religions offers to its more than a hundred million followers a definite theoretical and practical relationship with a definitely conceived Supreme Power. Each religion proposes to give, and doubtless does give, a distinct kind of satisfaction in actual experience:

Hinduism, philosophic meditation on the Infinite;
Buddhism, self-renunciation to the power of passionless peace;
Confucianism, decent moral conduct under High Heaven;
Mohammedanism, unquestioning submission under Inscrutable Fate.

CHRISTIANITY also puts its followers into vital connection with a Supreme Power which Jesus said we might call, intimately yet with profound significance, our "Heavenly Father." This ideal of the divine can most clearly be discerned in the person of Jesus Christ himself, who above all the sons of men has lived in the power of that ideal and transmitted it to others. We Christians say: "Look at Jesus Christ if you want to know what God actually is, and, too, what man should and can become, in character. He has theoretically taught and he has practically inspired, men to give loving obedience to God supremely and to give loving service unto fellow men unselfishly. This is the supreme satisfaction, this is the supreme accomplishment, in human life.

SPECIFIC COMPARISONS AND SUPERIORITIES.—We Christians believe in a supreme, everpresent Deity, and we experience a mystical communion in joy supernal, as much as do the Hindus. But the God in whom we believe is pre-eminently personal and perfectly holy, not impersonal and characterless. Our communion is intelligent, active, whole-souled participation in our Father's ideas, ideals and purposes, not in vacuous abstractions.

We Christians renounce as unsatisfying the passing world and our own selfish desires, as do the Buddhists. But we believe in a divine,

ever active, lovingly serving, perfect person, who gives unto us of His own divine holiness. And we experience blessedness in hungering and thirsting after righteousness and in rendering positively loving unselfish service unto our brothers and sisters.

We Christians believe that the religious life must be distinctly ethical, as do the Confucianists. But, unlike them, we have found a Father-God who helps us in all our efforts for morality, and who hath made us to be brothers and sisters equally of all human beings, both of our fellow nationals and of all aliens.

We Christians believe in a Supreme World-Ruler, and we submit ourselves to His will, but far more joyously, confidently, intelligently, lovingly than do the Mohammedans. And we find our Heavenly Father far more reasonable, responsive, co-operative and holy than Allah is supposed to be.

Such is the characteristic belief and experience of the Christian. And it is only Christianity that can satisfy the religious needs, both of the individual and of the world, for genuine, lasting, worthful peace.

A Challenge to Agnostics

By REV. HOWARD AGNEW JOHNSTON, D. D.

An Address Delivered at the Winona Bible Conference, Winona Lake, Indiana, August, 1919.

The outstanding characteristic of unbelievers in the thinking world today is the attitude of the agnostic. And the agnostic has an idea that his attitude is justified by modern science. But this is not true. Unbelief as it is largely entertained today regarding the Christian religion is unscientific. Our age is rightly called scientific because the scientific method obtains in the thinking world. It is the inductive, the empirical, the pragmatic method. But this method is exactly the process by which we may indicate the faith of the Christian.

Let us at the beginning appreciate the character of this scientific method. In all the realm of knowledge every fact is touched by a mystery which no man fully comprehends. However simple the fact, the growth of a blade of grass, no man fully understands it. On the other hand, there is no mystery so inscrutable to human inquiry but what you will find touching it somewhere a plain, undeniable fact. Now there are two ways of approaching the study of anything. One is to approach it on the side of the fact, to recognize the fact, to accept the fact notwithstanding the mystery that touches it, to make all that is possible of the fact, and thus push the mystery further back. That is the scientific method, the method by which all the progress in human knowledge has been made. That method is the hope of further progress in realms of knowledge. The other way is to approach it on the side of its mystery and refuse to accept the fact, on the ground that you cannot understand its mystery. That is unscientific, hopeless. Nay, that method is not honest, for any man who claims to desire to make progress in knowledge must begin with manifest facts.

Now the agnostic is not consistent in his attitude, because while he maintains it toward things religious, he does not maintain it in other things. No man can explain the mysteries of electricity. They baffle Edison and Tesla and Marconi, beyond a certain point. But no man refuses to accept the fact of electricity for all that it is worth, its light, its heat and its motive power. It is by doing this that we are pushing the mystery further back. Listen! The greatest fact in the world is life. The greatest mystery in the world is life. And the greatest life

in the world is Christ. Now what shall we do with the fact of Christ, notwithstanding the mystery of Christ? Why, if we be scientific, if we be honest, we must accept the fact of Christ for all that it is worth, recognizing the marvelous blessings that have come to mankind through that life, never denying the fact because there are mysteries touching that wonderful life; but making more and more of Christ, push the mystery further back.

We must realize that it is not necessary to be able to explain a fact in order to be certain of it. No man can explain the fact of electricity, but he is certain of it. Suppose two men are walking in the country who are very thirsty, and come to a spring of water, where a man is seated near at hand. This man says to the thirsty travelers: "If you men will take a drink of this water, it will quench your thirst." One of the men is far more anxious to quench his thirst than he is to satisfy his curiosity about mysteries, so he takes a drink of the water and his thirst is quenched, and he knows it, though he cannot explain it. But the other man is a different type. He says: "You tell me this water quenches thirst? I could not believe that, for I do not understand it. I must know where this water comes from and where it is going. I must know the chemical constituents of this fluid. I must understand how it is that this fluid acts on secretive glands and quenches thirst. Until I understand all these matters, I could not believe what you say. "Now it is fine to know the geography and the chemistry and the physiology of a drink of water; but suppose a man knew all of that, and never took a drink. He could never have the certainty of knowledge that comes with the actual experience.

The point to emphasize is that the human mind is finite. It is hung up between the infinite and infinitesimal. You cannot imagine the end of space. If you try to think of a point out there as the end of space, you could immediately imagine yourself starting there and going further on. Nor can you imagine the infinitesimal. Science talks of an atom as an invisible, indivisible particle of matter. That is to say, a particle so small that you cannot see it and cannot cut it in two. But you cannot imagine anything so small but what it could be half as big. We are told the electron is the smallest atom of matter known; but that is only the last report. A few years ago men knew nothing of electrons. What they may do in a few years hence no man knows. The human mind is finite, limited in its very nature, and unable to understand anything fully, or to know completely.

Hence the imperative necessity in all our thinking processes is the necessity of supplementing our knowledge with faith. By faith we do not mean blind credulity. Faith is an inference, a conviction, a belief, based on certain facts in the realms of experience or experimentation. Science rightly demands that experience shall be the basis on which

intelligent, reasonable convictions, inferences, beliefs about anything shall rest. In every realm of human living we are doing this, taking certain accepted facts as a basis for believing all sorts of things. The actual presence of faith in all human activities is everywhere in evidence, and it is of supreme importance that we appreciate this fact.

Consider the amount of faith that is constantly practiced in the business world. Most of the actual transactions are on paper. This is so because of "credentials" that people present, and credentials are expressions of faith in people by those who know them somewhat. It is so in the home life, where the absence of faith would wreck the family in a month. It is so in all our social life, where we take for granted a majority of the people we meet, as being worthy of our confidence. Moreover it is so in every realm of the natural sciences, where some men presume upon greater certainty than elsewhere.

Take the science of Geology, where specialists tell us how many years it has taken to form this earth. No two of them agree. They vary all the way from three millions of years to two hundred millions. We are hard put to it at this point, for one actually knows as much about it as the others. Now, do not misunderstand me. Each of these men bases his inference, his conviction, his belief, upon what he considers adequate facts. It is the best he can do. We have no word against it. But let us realize the fact about it. He is exercising faith, in fact a gigantic faith. Then the Physicist will tell us how many tons of copper it will take to condense a cubic foot of ether a fraction of an inch. No one ever tried it. In fact it is largely a glorious guess. In fact, a few physicists insist that there is no such thing as luminous ether; but most scientists think there is. It is a matter of faith. Remember it is a scientific faith, the best we can do. But it is faith.

Then the astronomer tells us that light travels at the rate of 196,000 miles a second, and at that rate it takes the light of the north star twenty-nine years to reach this earth. Now we have a method of measuring light, though we have learned to do it more accurately than men could a few years ago. But this means that we do not know whether the north star is still there or not. We believe it is, but it is a matter of faith. We believe the sun will rise tomorrow morning; but no one knows whether it will or not. Our faith rests on the uniformity of law, and it is a reasonable faith. But it is not knowledge. It is faith. And so we might go on into other realms.

Now suppose a man like Gladstone, who was called the greatest citizen of the world toward the end of the last century, should take his stand with the business man, the geologist, the physicist, the astronomer and the rest, and say: "Gentlemen, I, too, believe something. And my inference, my conviction, my belief is based on the most real experience that ever entered the realm of my inmost consciousness. I believe certain things about Jesus Christ, because of the

actual transforming influence that his life and teachings have wrought in my life. What will you say about Gladstone's faith, as compared with that of the others? Why, you must say that, since science demands experience as the basis for intelligent faith, and since the experience of the inmost consciousness is the most real experience a man can have, more real than the tests of the laboratory, the only conclusion we can reach is that the faith of Gladstone is the most scientific of all faiths. And this is what may be rightfully claimed for the Christian's faith in Jesus Christ. It is reasonable, intelligent and actually scientific.

There is a very striking experience of a great scientist of our own generation which illustrates the statements we have made. It is the experience of Prof. George J. Romanes, of the University of Cambridge, who published a little book anonymously earlier in his life entitled "A Candid Examination of Theism" by Physicus. In that book the professor of Biology declared his position to be that of a materialistic agnostic. He said he could not believe in the existence of God or in the immortality of the human soul, because he could not demonstrate the reasonableness of these views to the satisfaction of his intellect. But he was thoroughly candid, and stated that the most unhappy days of his life had been the days during which he had felt compelled to deny these articles of faith which he had held earlier in life. He said the universe seemed now to be a great big empty hole, where he had thought of a loving God, of whom he had heard at his mother's knee. Hence he was looking for more light that would satisfy a deep longing in his unsatisfied soul.

It was in that inquiring frame of mind that Romanes was one day studying a piece of life under his microscope. Suddenly he stopped. The conviction had flashed across his mind that the little physical forces suggested some intelligent power back of them, directing and controlling them. He asked himself whether, since science demanded experience as a basis for intelligent belief, man did not have, within the range of his experience, some knowledge of physical forces being directed by intelligence. Immediately he thought of the human will. I want to lift up this book, and the book comes up. I want to go out of this room, and my body walks out. What is it? It is the self-conscious, intelligent directing power of the human will controlling my body. Then Romanes remembered the fine statement of Alfred Russell Wallace that the will is of the nature of spirit.

Romanes instantly realized that this recognition of the human spirit as a volitional, self-conscious, self-directing being, compelled him to recognize the presence of a similar spirit-being back of all physical forces in the universe. Moreover science compelled him to believe that there could only be one such being. The uniformity of all law and the solidarity of the universe of worlds made it impossible for him to be-

lieve that there could be more than one supreme being, back of the created world. Later he said that science made an intelligent belief in polytheism, or dualism, impossible. Immediately Romanes had his attention turned to the study of man. Theretofore he had called himself a student of nature; but he had been studying only nature below man, whereas the most important part of nature is human nature. Hence he confessed that he had not been a scientific student of nature, for science demands that one take all the facts into account, and he had been neglecting the most important facts in nature, namely the facts connected with human life.

When Romanes began to study human nature, the first fact which arrested his attention was the fact of the religious instinct in man. Now science had taught this biologist that whenever he found instinct in any form of life, that instinct always pointed to something outside of the creature, which met that in the creature which gave rise to the instinct. Hence the uniformity of law compelled him to believe that the religious instinct in man pointed to something outside of the man that satisfies that in the man which gives rise to the religious instinct. Romanes added to his conviction about God, as the creator and ruler of the physical universe, the moral and religious qualities of character. That is to say, he came to what we call the theistic idea of God.

That was in the year 1890. During that year Romanes was publishing a great discussion in the magazine entitled "Nature," of which he was editor, concerning certain debated points in the Darwinian theories. One of the prominent persons engaged in this discussion was Alfred Russell Wallace. In the month of April of that year an article was published by a humble Christian missionary, of Osaka, Japan, by the name of John T. Gulick. He had contributed several articles to the discussion. In a prefatory note to Gulick's article in the April number, Romanes said he felt it but fair to say that in his judgment Dr. Gulick brought the most profound mind to the discussion of the subject of which he knew. It is not strange, therefore, that we find Romanes writing Gulick on Christmas day of that same year, and saying: "My dear friend, I have long wanted to ask you a question. The suggestiveness of this Christmas day leads me to yield to that desire. I wish to ask this question of you for two reasons: first, because I know that a man of your intellect would not pretend to believe anything without a good reason; and second, because I know that a man of your moral character would not profess to believe anything without being sincere. Hence I wish to ask you how you can believe in Jesus Christ as the Savior of the world?"

Gulick's letter, for the most part, in which he answered that question of Romanes, was published in the issue of the magazine entitled "Bibliotheca Sacra," published at Oberlin, for April, 1896. Two points in that letter may be mentioned here. Gulick said he would ask Ro-

manes, as a fellow-biologist, to approach his question from the standpoint of the science of biology. We know that the science of biology always recognizes a new type of life because the influence exerted by that new type of life upon its environment is different from that exerted by any known type of life. Now Jesus Christ must be recognized by the science of biology as a new type of life in the world, because he exerts a different influence upon his environment, wherever he is known, from that exerted by any other life known to men.

Then Gulick said in substance: "I fear, my good friend, that you have made the great mistake of supposing that the intellect is the only organ of evidence to the soul; whereas the affections are also an organ of evidence to the soul, especially in the realm of personal relationships; and the will is a further organ of evidence to the soul, especially in the realm of personal relationships." Romanes said the day that he came to appreciate this truth was one of the great days of his life. He said: "I believe in the Copernican theory in Astronomy, because I can demonstrate the reasonableness of that theory by a process in mathematics. But I know that my mother loves me, and I cannot prove it by logic." Moreover, he said that he had been familiar with those words of Christ, "If any man willeth to do his will, he shall know of the teaching, whether it be of God;" and he had thought those words silly. But now he said he realized that he had been silly himself, for Christ gives us in those words what science calls "a working hypothesis," something which men try, to see if it is so. He said that every man who ever took those words of Christ as a working hypothesis has proved them true.

Along this line of experience George J. Romanes was brought to the feet of Jesus Christ, and accepted Him as his personal Savior, uniting with the Christian Church, in the spirit of a little child. He declared that any man who would be true to all the facts, and true to the scientific method, always seeking light, rather than evading it, could not fail to arrive at the conviction that Christ is the Savior of the world. I know of no more striking piece of biography than this. It is a challenge in itself to every agnostic to be as honest as Romanes was, if he professes to desire the highest possible development of character in the realm of spiritual values.

It should further be emphasized that Christ himself is strictly scientific in his attitude toward men. He asks no one to believe in him just because he says it is a good thing. He adopts what modern science calls the laboratory method. He says to men: "Come and see. Taste and see. By their fruits ye shall know them." He challenges men to go with him into the laboratory of truth and test his teachings there, into the laboratory of prayer, into the laboratory of character-building, and test him there, in the daily application of his teachings in the whole life. And I challenge the world to produce the individual who

ever did this, honestly and in absolute fidelity, who will not declare that Christ makes good.

When we take Christ's teachings thus and test them in this earthly life, as if there were nothing beyond the grave, we prove him to be true and trustworthy. Moreover, he has taught us that life does not end at the grave, and if we will build character as unto God, rather than reputation for the praise of men, we may prove here that the Godward life is the way of blessing. Again we may test him at this point. We may divide the world into two classes, the one living as if it were not so, the other living as if it were so. One lives simply to satisfy the desires that are of the flesh; but the other seeks to live into the fellowship of God in the realm of the spirit. One could not study these groups for one hour, and have the slightest doubt as to where the truth is to be found. Here then we also prove Christ to be true and trustworthy.

Once more our Lord teaches us that beyond our powers to test his word there is an abiding place in the presence of God and the redeemed, for all who come unto God by him. There can be but one reasonable position to take regarding this teaching. We have proved him true and trustworthy at the first test. We have proved him true and trustworthy in the second test. Hence we must trust him in what he tells us of the life beyond. Reason, logic, science, faith, hope, love, all demand that we must say with the apostle Paul: "I know whom I have believed, and I am persuaded, I have not the shadow of a doubt, that he is able to keep that which I have committed unto him against that day." This is the reasonableness of the Christian faith.

The Creation of Democracy

By REV. D. WEBSTER KURTZ, D. D.

Text:—Mat. 23:8, "All ye are Brethren."

Mat. 6:1-18, "When ye give alms; When ye pray; When ye fast."

What the world needs is a balanced religion. The Christian religion includes almsgivings, prayer, and fasting. That means, "Get right with men," "get right with God," and "get right with yourself." During much of the world's history, religion was one-sided, and therefore did not have power. When religion overemphasizes one phase of religion to the neglect of other elements, it becomes fanatical. We need a balanced religion.

Too much of Christianity was an effort to get right with God through worship. This effort run into the fanaticism of priestcraft, cultus, and legalism. When men tried to be holy, and all men should be holy, they ran away from the world and hid in hermit huts, sat upon pillars, and imprisoned themselves in monasteries and convents. This is asceticism. The weakest part of the Christian religion has been the Social Gospel, yet Jesus taught clearly that man cannot get right with God unless he gets right with men. All the great prophets taught this lesson. God desires mercy and justice and not sacrifice. "Thou shalt love thy neighbor as thyself." What does that mean? Does it mean that I shall love everybody, no matter how mean they are, every criminal, every Kaiser, every Jap, and every Negro, as I loved my sainted father. My father was a saint. Must I love everybody as I loved him? You know I could not do that, and the Bible does not say I should. Well, then, shall I love everybody as I loved my angel mother; that godly woman who just passed yonder, who reared her twelve children in the Lord. Shall I love everybody as I loved her? You know I could not do that, and the Bible does not say I should. Shall I love everybody as I love my three boys? You know I could not do that. Well, then, shall I love everybody as I love my wife? I would get into trouble if I did that. What does the Bible say? I shall love my neighbor as I love myself. How does a man love himself? There is no emotion about it at all. Here's the answer. A man protects his life, his health, his reputation, his property, and he promotes his own happiness. To love your neighbor as yourself, you must protect his life as you protect your own; you must protect his health, as you protect your own; you must defend his reputation and his property as you defend your own;

and you must give him the same chance for happiness and well-being as you want yourself. This is not an emotional affair—it is a moral relation. It is the justice-mercy relation. It is the Social Gospel. It is the foundation of Democracy. This is human Brotherhood. This is getting right with men, without which no man gets right with God.

O, yes, there is an emotion about this. After you do the square deal, you will feel right also. If you love your neighbor with your strength, you will find that you will also love him with your mind, and your heart, and your soul. The true Brotherhood of man is justice and love and mercy.

The only way we can serve God is to serve men. Jesus taught this clearly in the parable of the "Great Surprise" in Matt. 25:31-46. There were the sheep and the goats. Both were surprised. Who were the goats? They were those rich, roly-poly sleek Pharisees, who were always walking the chalk-line, getting right with God, but they were without mercy, and love, and service to their fellowmen. They said to the common man "Don't touch me, you dog, else I must take a bath before I can eat my dinner." They had no time to help the man who was robbed and bruised, but passed by on the other side to hurry on to do their religion. Jesus said to them "I was hungry and ye gave me no meat, thirsty and ye gave me no drink, sick and in prison, and naked, and in need and ye did not minister to me." When did all this happen?" they ask with surprise. Ah, here is the answer. "Inasmuch as ye have done it not, even to the least of these, to these poor, downtrodden, needy common folks—ye have done it not to me. Therefore go to hell, prepared for such merciless, such unbrotherly folks as you."

But who were the sheep? Just those common folks who had faith and friendship, who were kind and merciful and brotherly to each other. Those who had the social gospel. Jesus said ye have been feeding me, and clothing me, and ministering to me. They, too, are surprised. "When did we do this to thee, for no nice folks ever came our way. Ah, but here is the answer again—"Inasmuch as ye have had mercy, and kindness, and brotherliness to each other, even to the least, therefore ye have done it to me, enter ye into the joys of your Lord."

This is the Social Gospel. Get right with men if you want to get right with God. I believe in personal holiness. "When ye fast." But no man becomes holy by asceticism. He will not become pure by saying day and night "I want to be pure," "I want to be holy." He will only become a fanatic, a proud Pharisee, or a lunatic. There is but one way to become holy—to become objective minded—to invest one's life completely in the service of men and of God, and one will then become Christlike. "Lose your life to find it." Be loyal to the kingdom —the life of human Brotherhood—and you will become holy. The Social Gospel is at the basis of democracy.

My subject is "The Creation of Democracy." Democracy must be created anew each generation, for our children do not inherit it. Furthermore, we do not have an ideal democracy. My old teacher, Prof. Royce, used to teach, "You cannot find the ideal community, the ideal church, the ideal democracy, you must create it." We must take the raw materials of humanity, and by loyalty to our Cause, create the ideal democracy.

My proposition is that we cannot have an enduring democracy without Christianity. Democracy is the product of Christianity. It was born out of the great religious movements—the Puritans of England, the Pietists of Germany, the Huguenots of France—it is the result of the teachings of Jesus Christ. Democracy means self-government. It is the government of the people, by the people, and for the people. Democracy rests upon a great ideal, the value of the human soul. There can be no democracy without intelligence, and justice, and equality. Men must become wise enough, and good enough, and unselfish enough to do willingly what is best for the common good. This is the problem of democracy and this is our task.

Intelligence. There can be no self-government without intelligence. For that reason the government has three-quarter million school teachers, and pays a billion dollars annually to make people intelligent. Where ignorance exists, there will be slavery. The boss and the tyrant take advantage of the ignorant. There can be no self-government where there is a low grade of intelligence. We were amazed at the statistics of our army camps. From 13 per cent. to 35 per cent. of our soldiers could not read a newspaper nor write a letter home. Ignorance is a danger and a menace to free government, and invites tyranny and autocracy. We must pay the price of freedom, and educate.

But intelligence is not enough. A smart rascal is the worst kind of a rascal. He can do more damage before he is caught, and he is harder to catch. Self-government demands co-operation for the common good. But there will be no promotion of the common good without honesty and justice. The greatest need of the world is righteousness and justice. Our schools must teach morality. We cannot live together in a crowded world, in peace and harmony, without morality. And we cannot get a moral world till we get the religion of Christ that gives men the dynamic to live moral lives.

Democracy rests also on equality. There is to be no caste. The laws must mean the same to each and all. The laws must not mean one thing to the rich, another to the poor; one thing to the white man, another to the black. Each must have a square deal. Each must have a chance to live his life to the largest possibilities. The state must protect the individual in his life, liberty, and the pursuit of happiness. Equality for all. Brotherhood for all. Unselfishness on the part of

each so that he willingly does what is best for the Common Good. This is the cornerstone of Democracy.

I challenge you to create democracy, to make men wise enough, honest and just enough, unselfish and brotherly enough, to willingly do the best for the common good without the teachings and the dynamic of Jesus Christ. We must have Christian Education to create an enduring democracy. It is our present task, and it is a large one. If a man wants to be patriotic—if he wants to serve his state, then let him boost the church, the Sunday School, and the Christian College.

I have dedicated my life to the young people. They are the hope of the future. I am engaged in Christian Education, for all our civilization depends upon this. Yet here are appalling facts. Since 1892 the State Universities have increased in enrollment 600 per cent., while in the same time the Church colleges have increased only 100 per cent. But today, 93 per cent. of our missionaries, 90 per cent. of our ministers, and 85 per cent. of all our social workers come from the church college. It is the business of the Church to endow her colleges so that they can do efficient work and send their children to Christian institutions. We need Christian men to teach science, and history, and philosophy, as well as the Bible, if we want Christian leadership for the future.

There are great perils to Democracy which we must face. Autocracy is not dead, and Bolshevism is in the land. The war is over, but the materialistic philosophy which caused the war is not. I spent a few years in Germany as a student. I studied their philosophy, and heard their discussions. When I was at Yale, I heard Prof. Wobbermin of Germany say that all students of Germany read Haeckel and Nietzsche. These names meant nothing to me then. I read Haeckel's Welt Ratzel, and Nietzsche. They popularized the philosophy of materialistic evolution. Nietzsche was one of the greatest writers of the 19th Century, and the fascination of his style caused the students to accept his philosophy. I shall invite your attention to five points in this philosophy. (1). There is no reality but force. There is no God, no soul, no mind, no heaven or hell—only force. The earth, and all the universe, plants and animals and men are mechanisms, and nothing other than automatons of force. There is no freedom, all is determined. Force is the only reality, and power is the only greatness. Get power. The only way you can get more power is to take it from another, for the amount of power is fixed. Greatness, therefore, consists in lordship, rulership, enslaving and crushing others.

(2). Antichrist. Nietzsche called himself the antichrist. He held that Christ was the worst character of history. He stopped all progress by his teachings of humility and virtue. The Bible is the worst book of history and there is only one character in it, said Nietzsche, that he respected, and that was Pontius Pilate. The churches are the

tombs of God, for God is dead. He calls Christ an aenemic, melancholic, weak, despised, enemy of progress and humanity. Get rid of Christ. "I am the Anti-Christ."

(3). Anti-morality. Nietzsche was also opposed to all morality. "What is truth? A pack of lies invented by slaves. What is goodness? Another pack of lies: What is mercy—effeminancy, weakness, a thing to be despised." Get rid of morality. Have but one virtue—to have no virtue at all. The strong man is the only great man, and he is above good and evil. Morality has value only for slaves—Nietzsche called the peasants cattle—to keep them down. "Ich bin der erste immoralist," said Nietzsche.

(4). Anti-democracy. Nietzsche was bitterly opposed to democracy, and did all he could to destroy every vestige of it. "Democracy is the control of the masses, and the masses are morons." Democracy would stop all progress, and finally bring all Kultur down to the dead level of the insane. "Get rid of democracy. But before you can get rid of democracy, you must get rid of morality and of Christ." Here Nietzsche told a truth, "For as long as you speak about justice and about Christ, you will have democracy to deal with."

(5). The Superman. Materialistic Evolution holds that man, as well as all living things, evolved from the lowest forms of life. Originally there was the protozoon, then higher and higher stages of development through the fish, amphibian, saurian and simian stages to man. How did this come about? There is only one reality, viz.: force. It was thru the survival of the strong in the midst of struggle and war. War is the source of all progress. The weak are destroyed, and by the same process the strong are made stronger and evolve into higher species. Billions of anthropoid apes fought till two, Adam and Eve, became man. Then war appeared again till Kultur appeared. Now we need more wars to destroy millions of lower types of civilization, such as England, France, and America; that by the process of war, Kultur may evolve into the Superman. Nietzsche said "Be not deceived. It will be Christ or Dionysos." Who was Dionysos? A Greek mythical god who represented destruction, wine, and sensuality. The great man is a tyrant, a godless murderer, one who knows nothing of goodness and mercy. This is the philosophy of Nietzsche, and this is the philosophy read and held by 98 per cent. of the students of Germany. These students become the officers of the German army and navy and government. This is the background of the war.

The war is over, but materialistic evolution is not over. There is scarcely a single text book in science—in biology, sociology, psychology, as well as physics and chemistry, that is not written from the mechanistic, naturalistic, materialistic, deterministic point of view. With the text books of this character, and also in many of our institutions, a large majority of the teachers who are atheists, how can we

avoid going toward Prussianism. There is not a single argument for democracy on the basis of materialism. In this philosophy there is no God, no soul, no mind, no goodness, no human values, no future for the soul, no basis for brotherhood, and justice and mercy. Naturalism results in Nietzschianism—the only greatness is Power, and power is above good and evil. There are universities in America where from 50 per cent. to 95 per cent. of the teachers teach naturalism, atheism, the doctrine of selfishness and power. This will destroy democracy.

On the other side is Bolshevism. In January, 1918, I was in Chicago, snowbound. A friend was with me. We decided to pass our time by going to hear a lecture by Emma Goldman. Emma Goldman is the most famous anarchist in America. This was two days before she entered a federal prison in the United States. About 2,000 anarchists were present, and two of us who were not anarchists.

Before the lecture, the president of the meeting made a speech. He said: "We are anarchists; we are rebels. What is anarchy? It is a philosophy—a philosophy of individualism. We want our rights. We are opposed to the three great lies of society. The people in general believe in lies. What are their lies? They are (1) God. They think there is a God, a big man in heaven who wants to rule us, to put authority upon us. We know there is no God. We recognize no authority in heaven. There is no God, and we rebel against all religion. (2) The second lie is the State. There are different kinds of states—monarchy, oligarchy and democracy. The worst kind of states is democracy: for the majority rules and the majority of the people are morons and ignoramuses. We recognize no authority in the state, and we shall not cease till we have destroyed every government in the world. (3) The third lie of humanity is sex. In other words, no woman is bound to a man, nor a man to a woman, because of a marriage vow. We recognize no authority in a marriage vow. We are rebels, we shall destroy all religion, all government, and all marriage." Because Emma Goldman was to go to prison two days later she sold her books at half price—so I was able to buy one—and she advocates their same doctrines in her book. I asked Raymond Robbins whether the Bolsheviki in Russia held these doctrines and he answered "Exactly."

Furthermore, most of these people have followed Karl Marx's book "Das Kapital." Prof. Bertrand Russel sums up the philosophy of Marx in three statements. (1) Economic determinism. That means that money, or wealth is the only factor in human society and human history. It was wealth that caused the Pilgrims to come to America, (not religion), and all human events are determined by economic motives. (2) Concentration of capital. The theory that "The rich get richer and the poor get poorer" till all capital gets into the hands of a few. Then (3) Class war, that is inevitable, determined and relentless. The Bolsheviki have accepted this theory and enter the class war as a

fatalistic necessity until religion, government, and the home are destroyed.

How can we meet Bolshevism? Some say "Kill them." But wait. Over 60 per cent. of Europe are Bolshevist in sympathy today. Charles Edward Russell says there are about 200,000,000 Bolshevists in the world today. Great masses are in this class. The cause of Bolshevism is Autocracy. There is too much autocracy in the Church of Europe to meet this need. The priests of Russia were wealthy lords, and all of them were secret spies of the Czar. In Germany the pastors were government officials from the upper class, who received their pay, appointment and promotion alone from the government, and they cared nothing or very little for the masses. Even in England, some of the bishops are millionaire landlords and are not in sympathy with the masses. Christianity must get the Social Gospel in the spirit of the apostolic age or it cannot meet the needs of this age.

Furthermore, democracy is a broad term. It is more than voting, or having a Constitution. It is not only political, but must be economic and social and religious and educational as well. The great unsolved problem ahead of us is economic democracy. Economic democracy means that there must be co-operation in the distribution of wealth, as well as in the production of wealth. The capitalist speaks of labor in an impersonal way. Too often "labor" is but a part of the machinery. But in fact, capital, the laborers, and the public are co-operating in the production of wealth. Take for example, Mr. Ford. Does Mr. Ford, the capitalist, create all that wealth? Or do Mr. Ford's employees create all that wealth? Or do not rather Mr. Ford with his organizing ability and his tools, the men who work in his factories and use the tools, and the Public that buys the machines create the wealth? A moment's thought will convince anyone that unless the Public bought the machines, no money would be made. In all our industries the wealth is produced by the co-operation of capital, labor and the Public. But who gets the wealth? Usually labor gets a bare living; the public is charged high prices, and capital pockets enormous profits.

We are entering a new era. In the future there must be a square deal—a real co-operation in the distribution of wealth. Labor can no longer be depersonalized, but must be recognized as persons, human beings. Human rights must be placed above property rights. This is the immediate problem of the future. The task of the Church is to Christianize business. Nothing less than vital Christianity can make men willing to act like brethren, and "do justice and love mercy, and walk humbly with God." Without Christianity we cannot get economic democracy. Without economic democracy, there can be no enduring political democracy.

We must also have social democracy. There can be no caste, no class rule, no autocracy of society in a true democracy. There can be

no clique loyalty that is stronger than loyalty to the country as a whole. All autocratic clubs that promote the caste spirit are undemocratic. Here, again, we need the Gospel of Christ to make men live like brethren and feel like brethren.

The church must be democratic in spirit. The heads of the church should be "leaders," and not bosses, aristocrats, and popes. How can the church preach a gospel of brotherhood unless she practice her own gospel? Jesus spoke of God as Father, and thereby introduced the figure of the family, instead of the ancient figures of power, sovereignty and aloofness. God is Father, Christ is Master, and all ye are brethren. This is the Gospel and it must be lived as well as told.

How shall we create the true democracy? The answer is—Religious Education. The child is the hope of the future, and the child does not inherit democracy, or Christianity, or culture, or any kind of civilization. Tell me what kind of a world you want, and I will tell you what is the problem of education. Democracy rests upon Christianity, and Christianity must be taught. The problem of Christian Education is the biggest task of the race. All else is machinery. Human values are the only real values, and the Christian character is the only value for man. Christianity must be taught. It is the task of the home and the Church.

We want a better world. We can not get on without a moral world; and we can not get a moral world without Christianity; and we can not get Christianity unless the Christian people will get a bigger vision, a larger consecration, and a tremendous earnestness in devoting their talents, their children and their money to the cause of the Kingdom of God now. Five years will tell the tale. All the forward movements are five-year movements. Ten years is too long. In five years the Church of Christ must make good, and win leadership, and create public sentiment for democracy on the basis of Christian brotherhood and the divine fatherhood, else the church will be relegated to the rear for a hundred, and perhaps a thousand years.

"According to your faith be it done unto you." I have faith that we shall be loyal to the Cause of Christ and create an enduring civilization. We must do this or reap the results of Bolshevism. We are coworkers with God. We must do our part. Nothing goes of itself except down hill. God wants us to have faith, and go forward with Christ to make the kingdoms of this world the Kingdoms of our Lord. Christianity, in its pure form, is the only power on earth that has the dynamic to create a decent civilization, and to maintain it. Christian Education is the supreme business of the race.

The Ministry and Heroic Endeavor

By REV. IRA LANDRITH, D. D.

I am in exact accord this morning with those of you who wonder why I am on this Pastors' Hour Program. Technically speaking I have never been a pastor, and, as your counsellor, I would have about as much right here as would have a confirmed spinster at a mothers' meeting. Frankly admitting the inappropriateness of my presence, let me sound a new note in such assemblies. You will have heard here enough criticisms to keep you humble, enough strictures on the way you do your work to make you wonder if your work is worth doing, enough expert advice from men who, not being any too luminously efficient themselves, still know how to tell the other fellow the conditions of success. Let me tell you instead how worth-while I know you are. In this field I may modestly also speak as an informed expert, for I have seen the pastors of America, been with them from Fifth Avenue to the Indian reservation; and the lumber jacks; from where their lives are at least financially easy to where the wolf-at-the-door makes night hideous and day a despair; from where the growing church is the respected heart and acknowledged center of the community to sections of the intra-mountains and the western slope where an atmosphere of popular contempt or mere toleration is heart-breaking to the high-minded clergyman. My work has taken me into every capital, political, financial, religious; into representative village and country place and mission field everywhere in the United States; and always I have met and worked with the ministers, fighting as I was doing the worst enemy of the Church of God, standing for the home and the church against the saloon and greed, the minister was naturally the first man I met. Representing also the young people's movement in the churches, or the Young Men's Christian Association, which is "the church at work for young men," or the religious press, I could not have avoided the parsonage if I had tried, and I never tried. Primarily a preacher myself, though never at length nor exclusively a pastor, I still found in the dominie my most congenial companion, both socially, and in arms on the battle front for right, religious education and sobriety.

After many years of this intimate continental contact, I have come back to this Mecca for weary and worthy pastors to render some account of my impressions about you, some report of what I know at first hands about the heroes of the manse, the parsonage, the parish house—those men who, because they must be forever in the public eye, are bound forever to have their names on the critic's barbed tongue. Obscurity and indolence, however sensitive, suffer little from calumniators. Fault-finders are very considerate of those who neither preach the truth nor practice it. Only when a man sets himself to the task of doing good or undoing evil is he told by iniquity to attend to his own business, and as often told by ostentatious and ease-loving virtue that he ought to employ "some other method." Oh how numerous is the ancient and dishonorable order of "I-don't-like-his-method!"

Confessedly on the ragged edge of Christian forbearance in my deep disgust for puny platform and peripatetic pulpit puppits whose chief stock in trade is cheap wit at the expense of preachers in general and of pastors in particular. I now arise to a question of personal privilege: **The pastors of America are the bravest men in America, and far and away the most wholesome and helpful.** With only just enough exceptions to prove and forever establish the rule, they are men's men, doing each a man's job, unafraid, unapologetic, unconquerable. They have saved the civilization of every frontier. Without them no square mile of our domain would be a fit place in which to rear schools or children or character; no city better than a howling wilderness; no government worthier than a rule of cupidity and legalized sin; and no life nor high ideal safe anywhere under any flag.

They have led every moral reform, suffered at the unsrupulous hands of every intrenched wrong, and been slandered by every lecherous lip. Patriots, because Christians, they have gone to every battle front, striven for the success of every "drive," invested their beggarly incomes in every Liberty loan, and followed their young men with humblest and hardest toil into every training camp and naval station in the United States. I do not surmise this, I know it. When because of age or other insurmountable hindrance they could not go with the "boys" into either the fighting or the serving side of the World War their abundant labors at home saved the domestic morale and made a place of safety and welcome against the time when Johnnie comes marching home. No wonder a member of the President's cabinet frankly admits the supreme efficiency of pastors in winning the war.*

Their studies forgotten and their sermons neglected, they went up and down the earth for two long years counselling loyalty, begging support for loans, soliciting money for Red Cross, the Y. M. C. A. and other welfare organizations, caring for the families of absent soldiers,

*Secretary of the Treasury Carter Glass.

and nursing influenza, many of them dying at their posts, as truly the heroes of a victorious war as were many of those who perished in the mud and blood of the trenches. During the epidemic of last winter, when, their churches closed, they were professionally free, I found them everywhere at work for the sick, in hospitals where the favored might go, not merely nor chiefly, but in the squalid homes of God's poor, where often they were the only intelligent nurses, and where terrible day after exhausting night they watched and toiled on dauntlessly, unheralded uncomplaining and uncompensated. In their army service it was the same story of sacrifice for others. Much criminal criticism has rolled off of designing propaganda tongues into too credulous ears about the failures of the preacher-secretaries of the Army Y. M. C. A. I saw these men in every crisis in this country, and I never saw a yellow streak among them; and I verily believe that if there had been more preachers and trained Y. secretaries with the real religious motive, and fewer "business and sight-seeing entertainers men" on the job both at home and overseas, these tiresome tales of shortcomings would have been answered by the soldiers with a riot of grateful resentment. In most of the camps I visited last spring, autumn and winter, this story could have been duplicated: A western Y. M. C. A. secretary found his buildings closed by the "flu." Aided by his clergy-secretaries he immediately built and equipped out-door offices and auditoriums and went right on serving the distressed men. Because chaplains were too few—some of them sick—these secretaries visited and nursed the sick, and buried the dead,—three of them offering up their own lives. When it was all over, the secretary of another welfare organization, conspicuously absent during the epidemic, generously scattered oranges among the men when they were going home following their demobilization; and officers in that cantonment criticised the Y for not also bringing oranges! So cheap and thoughtless a thing is captiousness concerning conscientious Christian workers in prominent places. But it is easier to be courageous in crises than to be heroic in humdrum.

For fourteen early manhood years I did denominational editorial work, writing each week for my large reading audience. Because everybody thus came to know what the editor said and thought, most of them felt that thereby they were informed critics—and they criticised, of course they did. Because pastors are in much the same intellectual show-window relation to their public, they could not escape the adverse comments of those who know exactly how a preacher ought to preach and dress and otherwise deport himself. Small matter is it whether or not they could illustrate their theories—isn't he their preacher, and haven't they a right to abuse their own preacher? After all, the earnest pastor has less to fear from that nagging source than he has from a certain general uniformed or malignant condemnation,

calculated to discredit the whole pulpit or to paralyze his own activities and his church's usefulness. It is in situations like this that I have best known that "gentleman unafraid," the true American pastor. Determined to know only Christ and Him crucified, and resolved to declare the whole counsel of God, he boldly assails the wrongs of individuals, society, business, and politics and always it is at his peril. Cajoled, advised, sometimes threatened and occasionally attacked, he goes bravely on, not unfrequently to be told in the end that he has destroyed his usefulness and must go elsewhere, no matter what the cost to himself sentimentally or financially, and with the certainty that he will be pursued by his hard earned but undeserved reputation as an "extremist." Alas, that so often this reputation has been given him by too conservative members of his own congregation, who want a "strong preacher," but "not quite so strong." Here are the storm centers that try men's souls. It is never marvelous that weak men fail at this point, but the failures are far fewer than the partisans of even certain reforms have charged. Just as moral courage is ever a finer thing than physical courage, so the preacher who cries aloud and spares neither sinning friend nor unscrupulous foe deserves more crosses of honor than he will ever get till the One who knows most about crosses gives him a crown.

Better a perfunctory pulpit than a silent one. Better a politic, platitudinous church than no church. Better a too earthen vessel for the "treasure" of divine truth than that it shall have no container and no acclaimer. Nor is this an apology for a cowardly clergyman; for he who has God with him here and who knows that he will be with God hereafter has of all men the least excuse for the white feather of fear of what men are able to do to him. But one must see the temptations to silence, or compromise, or damning diplomacy to which every pastor is subjected every week, to understand how fine and stern is the stuff of which the average preacher is made. In the bigger church of tomorrow, too, these temptations will be four-fold more fierce and numerous; and the assurance of this fine fight, of this moral substitute for war, of this conflict that makes mere human death look like luxury, that must ever be the true preacher's daily meat and drink, his call to the colors of the King of Kings, and his adequate reason for obedience when the Master says, "Stand....Having done all,....Stand."

America Redeemed To Save the World

By REV. IRA LANDRITH, D. D.

I come to bury John Barleycorn, not to abuse him. My good mother taught me to speak no evil of the dead. On July 1, 1919, we began the process of interring this ancient enemy of mankind face downward so that he can quickly return to hell. Please do not let that short and ugly word shock you—I got it out of the Bible, and am not using it offensively, I am using it geographically. You know where the liquor traffic came from. It smells of brimstone and it has long been homesick. There's a hot time, too, in the old town now that John Barleycorn is hastening back to his father's fireside.

By the most overwhelming majority in all history the American people have declared an eternal dissolution of their disgraceful partnership with the worst iniquity that ever cursed a continent. Nobody, not excepting a misguided and otherwise able president, can galvanize the corpse into even temporary legal existence. The prediction is safe that he will not try it again, after the representatives of our public sentiment have repudiated his beer and wine suggestion by five votes to one, his own party vying with his political opponents to discredit and annul his "liberal" influence. In passing, however, let it be remarked that he is a little man, too little to live in a big century and a growing world, who denounces all the good and wise things the President of the United States has done because he occasionally makes a mistake or stoops to play politics, as do his enemies. If, when he asked for a Democratic congress, the independent patriotism of the country voted for Republicans in rebuke, those same patriots ought now to rebuke a Massachusetts senatorial leader when he asks his fellow partisans to keep silent about a League of Nations till they have "been seen." The World war was too big for partisanship,—and the peace of the world is infinitely greater. A man may properly be a member of a political party, but only a slave can belong to one. Talk not to me about spending countless men and treasure to end autocracy, and then come back and submit to a boss-ridden, "my-party-right-or-wrong" political loyalty. Better be a straight man than a straight Democrat or Republican, and only moral accrobats can be both. He is his party's best friend

who leaves it when it goes wrong—leaves it and goes straight ahead till it overtakes him. It will always overtake him, too. Political parties are much like ponds—they should be drained at frequent intervals to get rid of the pollywogs and malaria.

Party loyalty would have made the saloon immortal. It was only when we began to scratch the filth out of the tickets and throw them away, voting like free men for decency and against dirt, that political parties everywhere began to desert the brewery and the distillery, institutions that always voted as they preyed.

My countrymen, what a fine fight this has been. I envy the experience of those of you who have been in it from the beginning, you splendid old white-souled, white-ribboned women and you "long-haired men, freaks, fanatics, Pharisees, hypocrites confiscators of other people's property, and meddlers with other people's business," God bless you everyone, of whom the world is not worthy! In those days of the prohibition sons of Anak it tried men's souls and destroyed women's places in society and drove cowards to cover—did this foe of national self-respect and of individual life and character. But because there were a few brave spirits that could neither be frightened nor bludgeoned into silence and acquiescence, the saloon lies today a bleeding, reeking, rotten, surrendered thing at the altar rail of the Church of God, God's own organized omnipotence on this earth. An unafraid pulpit, supported ever by the organized army of temperance reform,—Church Temperance Societies, total abstinence agencies, the Woman's Christian Temperance Union, the Prohibition party, and all the rest, their work gathered up for the final assault by that powerful modern heir of all their splendid endeavors, the Anti-Saloon League of America—the pulpit killed the liquor traffic. Puny and pussillanimous indeed would be any one of these organizations if it should claim for itself all the praise. To the pulpit belongs most of the praise and to God all the glory. So far as the human has been influential, surely, there are honors enough for all, and that will satisfy any individual or organization that is willing that God shall have the glory.

Hastily let us glance at the foe as he was before he fell. Rich with blood-money filched from the shallow pockets of the poor, powerful in State and nation with the purchased or bulldozed politicians that obeyed its nod, arrogant and tyranical with the pride of a thousand victories, and always as unscrupulous as such a highwayman, murderer and rapefiend could be, the organized liquor traffic in America was the father of the brutal Hun's policy of frightfulness and terror. If assassination could best serve his ends, this arch-criminal hesitated not at all to shed innocent blood. Slander and reputation-slaughter were the meat and drink on which this, our Caesar, fed. Nothing was sacred to him except his own ill-gotten gain. Hungry and naked children were the veriest cobblestones along the streets he climbed to

prosperity. The prayers of widows and the cries of outraged girlhood never softened his flinty soul. Even the flag of his native land was worthless to him, except as a dishrag to wipe off his nasty bar. He despised virtue, sneered at honesty, scorned religion, denounced the Church and cursed God—cursed God and died.

It is a matter of very recent congressional record, sworn to and subscribed, that he went onto the market places where no such wares ought ever to be for sale, and bought newspapers and elections and became master and proprietor of many a creator of public sentiment, including, alas, a few preachers of the gospel—all that were for sale. By this same record it is verified that huge campaign funds were contributed by the liquor traffic, especially the brewing interests, to both great political parties, care being taken only that both should be placed under obligations of either partisanship or neutrality, and that their nominees should obey their master's voice, as too many of them habitually did. Agents of this traffic exacted pledges of such congressmen, senators, and state legislators as could be bought or browbeaten into submission, and put the seal of silence on business men and bankers, railroads and manufacturers, until, with only exceptions enough to prove the rule, the outstanding soldiers of this battle-line of righteousness had to come from the ranks of poverty and obscurity. Even public education and the leaders of many great universities took the impossible and degrading attitude of neutrality. In another generation America would have lost her soul.

The United States Brewing Association kept a blue book of its friends and a black list of its enemies, paying huge sums to its literary advocates, "some of them actually in the employ of the Government." This association built up a huge political machine among foreigners, subsidizing many hundreds of foreign language newspapers. It aided with its funds the now unchartered German-American alliance. Its publicity offcer confessed under oath that the propaganda he prepared was being printed in 683 foreign language newspapers in 29 languages, German predominating. the Scandinavian languages, be it said to their everlasting honor, not appearing at all in this delectable list of periodical prostitution, that reached 7,500,000 so-called new Americans, our foreign speaking neighbors. Labor leaders of influence were on the payroll of this association. Every barrel of beer sold anywhere was taxed from three to six cents to supply the slush funds for all this and to bear two-thirds of the huge cost of the wet side of every wet and dry fight in America for the past dozen years. Every barrel maker and sugar manufacturer or other tradesman who sold raw materials to the brewers or distillers or saloonists was expected to discount his bills as a contribution to this "campaign fund" against American democracy.

Early in the campaign a great railroad was boycotted because, a dis-

astrous wreck having occurred from the stupidity of a drunken engineer, it had made a rule that its trainmen should not drink on duty. A telegraph company was made to suffer for the same reason. A Chicago hotel was denied brewery patronage because it obeyed the Sunday law against liquor sales. Automobile builders were told that they must quit giving to temperance or they should sell no more brewery trucks, and in the records of the congress of the United States it is written so that all would-be-purchasers may read that one of them apologized to the brute and others bade him "shoot." A well-known pickle maker who had at least fifty-seven varieties of virtues, was denied the business of wet hotel dining rooms because he was president of the Pennsylvania Sunday School Convention, which convention had actually adopted a prohibition resolution! Oh, you lovers of free speech! The manufacturer of certain articles generally used in saloon fittings as well as elsewhere, had to promise this censor morum that his sales manager would never again sign his name to an invitation to Billy Sunday to visit his town. But every local option fight in the United States could furnish like illustrations of the saloon's frightfulness.

All of which merely proves that we have had the greatest moral victory against the greatest odds in history. It is also true that the achievement is at once the sublimest statesmanship and the best of examples of pure religion and undefiled since the Master conquered death, hell and the grave. Crime is decreasing everywhere. Men are leaving their vicious haunts and going back to their neglected homes. Famishing children are being fed and babies are henceforth to be well born. Squalid tenements are being deserted, and their crowded occupants are seeking homes, hence the unaccustomed dearth of houses all over the land. A new market for fruits is taxing the capacity of the orchards of the West, and a new market for better clothes, bread and sugar and meats and a hundred luxuries is transforming the whole land into a hive of industrious prosperity. Barring the riots and strikes and other collective disorders that may all be traced to post-bellum instability, and for none of which prohibition is to blame, and all of which would be far more terrible if the saloon were ablast to contribute its insanity to the general unrest, America is going through, or rather into, the greatest period of financial success since the first Declaration of Independence made the greater one of next January the 16th inevitable. Instead of the actuality of "no beer, no work," we are witnessing the possibility of "no beer, plenty of work for all the willing."

But, what next? God is never in a hurry; we always are. God is always ready; we never are. God is always right; we seldom are. God got us ready for the winning of the war. We never boast of our own preparedness. He gave us victory because we were right. But He was in no apparent haste to do it, and he would never have done it if we had not realized that when right meets wrong and God meets Satan

we cannot pray for peace—we must fight for peace and pray for victory. When that day came, and a triumphant and unselfish democracy laid its all on the altar of the world's need, God gave us victory. But why did not prohibition come a generation ago? We were not ready—God was. When America had won the admiration and leadership of the world, and on just the day before America sat down for the first time at the peace table of all mankind, God gave us national constitutional prohibition. What for? The answer is easy to any man who can think at least two thoughts the same week—He wanted us to take this truth and blessing around the world, and by the Grace of God we will.

The Children of God

By REV. MILFORD H. LYON, D. D.

I. John 3:1 (R. V.)—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God."

There are some truths so great, that their consideration seems like looking into the face of the blazing sun. We are blinded by the brightness, and instinctively our eyes turn to objects of less brilliancy. So it is when we stop to consider such a theme as this, "The Children of God." The very magnitude of its possibilities staggers the imagination. This thought must have been in the mind of the shepherd King of Israel, when he exclaimed, "When I consider Thy Heavens, the work of Thy fingers, the moon and stars, which Thou hast ordained; what is man that Thou art mindful of him for Thou hast made him little lower than the angels, and hast crowned him with glory and honor." This same thought must have filled the mind of the great Apostle, when he said, "The earnest expectation of the creation waiteth for the manifestation of the children of God."

Imagine a young father and mother, sitting by the cradle of their first born, thinking of the possibilities of that young life. It seems they can scarcely wait the fulfilment of their hopes. So the Apostle says, "Angels and Archangels, Cherubim and Seraphim are expectantly awaiting the realization of the possibilities and powers of the children of the Most High." It was this same thought that must have thrilled the mind and heart of the Apostle of love, when he exclaimed, in the language of our text, "Behold what manner of love the Father hath bestowed upon us." How amazing that we, who are by nature poor, weak, unworthy creatures of the dust, should be given that sublime honor of being called "Children of God."

I wish tonight to direct your thoughts to three lines of Scriptural truth. The first, some of the blessings that belong to children of God. The second, that all are not the children of God, and the third, how may we know whether we are, and how we may become children of God.

One of the blessings that belongs to God's children is protection and care "For He careth for us." So many are saying they would like to become Christians if they thought they could live the Christian life. If an earthly government will care for the soldiers that enlist in its service, feed them, clothe them, give them attention when sick, and pen-

sion them when they are old, do you not suppose that God will take care of all that enlist in His service? Jesus has said, "No one shall pluck them out of My hand"—also "No one shall pluck them out of My Father's hand." The Father's hand is beneath the believer, and the Son's hand above, and when you put yourself into that kind of care you may be sure you will be protected from harm. Satan will not get your soul. The promise is, "My God shall supply all your need."

Moreover, freedom is a blessing that belongs to the children of God. Paul speaks of being delivered out of the bondage of sin into the glorious liberty of the children of God. The only truly free person upon the earth is the Christian. He is subject to the moral law, but is not bound by it. A true Christian can do just as he pleases. One young man said to another, who had recently begun the Christian life, "I thought you said that now you could do as you pleased. There are a good many things you used to do that you do not do any more." "I know it, but now I do not please to do them."

LEANERS AND LIFTERS.

It has been well said that there are three classes of people in every church. I do not mean that familiar division that is often presented, the workers, and shirkers and the jerkers. It seems in many cases there are but two divisions, those that lift and those that lean, and there seem to be about ten leaners to one lifter. There are the workers that do things. There are the shirkers that have to be carried around like corpses, and there are also the jerkers who not only do not do anything themselves, but constantly object if any one else does anything. This class is always much in evidence when there is a great revival in progress. Their stock phrase is, "But that is not my way." You ask them, "Then what is your way? Have you some better method to bring souls to Christ and salvation? If you have let us have it. We are always looking for improved methods." When you press them for an answer you find that they have no way at all. The only thing they can do is to object. Now if you can do nothing yourself for the cause of Christ, do not get in the way of others that are putting forth earnest efforts. Either get your old carcass out of the road, or God's chariot will certainly run over you.

But that is not what I started out to say. The three classes in every church are the guests, the servants and the children. The guests are the class that never feel quite at home, you have to go to extra pains to please them. You never feel quite at ease in their company. You are constantly saying, "The people are not as friendly here as they were in the place where I used to live." "The pastor does not pay as much attention to me as he does some other members in the church." There is always an air of coldness and reserve about that class. They seem stiff and formal. They lack spontaneity and freedom.

Then there are others in the household of faith that are like servants. The servant does not have the run of the house, he is usually confined in his own quarters, one or two rooms. When he enters the rest of the apartments it is only temporarily, not for enjoyment, but only for service. This class work for the Lord, but work only from a sense of duty.

Then there are others in God's household that are free to go where they please. They can go into the parlor, the library, they can even go in the pantry, if they desire. These are the children. If any of you have the idea that the Christian life is a limited, hampered, narrow life, you never made a greater mistake in the world. The only thing that God wants to eliminate from your character and experience is the thing that will blind you and enslave, the thing that will drag you down. He wants you to have everything that will make your life brighter and happier and sweeter and better.

HEIRS TO A FORTUNE.

A third blessing that belongs to the children of God is inheritance, "If children, then heirs." I never could understand why it is so many professed disciples of Christ are gloomy and morose. They do not seem to enjoy religion. Often they will arise in a testimony service and say, "I have been serving God for so many years, in my weak way, and I hope you will pray for me that I may have strength to hold out to the end." They seem to think all that is required is just to have enough spiritual vitality to push the ball over the goal for a touchdown, and then expire. That is not the spirit of Christianity.

The life of a Christian ought to be a growing life, developing in wisdom, in grace, in power. What would you think if you would meet me on the street some day and I would be going along with my head down, and a dejected look upon my face. You would say, "What is the matter, Mr. Lyon, are you not feeling well?" Suppose I would reply, "I have just fallen heir to a hundred million dollars, and I want you to pray for me that I may have enough to keep me out of the poorhouse." You would think I was out of my mind, and yet that is the way that many act concerning the Christian life.

At the reading of a will, the servants do not stay to listen—there is nothing for them; but if a man be a son, he opens his ear to catch the sound, to know if there be an estate for him; and however ill the lawyer may read that will, how anxious he is to catch every word and know if there is a portion for him among the children!

One day a poor English girl was riding along in a third-class carriage, very plainly dressed, looking out of the window. They passed by beautiful farms, beautiful trees, beautiful mansions and every little while a person who sat near this poor girl heard her say: "That belongs to my father." They would come to a farm and she would say,

"That belongs to my father;" then to a beautiful mansion, "That belongs to my father, too." Then they would pass a lordly castle and she would say, "That belongs to my father." Finally the man who was listening turned to her and said, "Well, miss, you must have a rich father, for you have been saying for miles as we passed along, "That belongs to my father. Your father must be a very rich man." She said, "He is—I am a child of God." She was very rich.

"My father is rich in houses and lands,
He holds the wealth of the world in His hands,
Of rubies and diamonds, of silver and gold,
His coffers are full. He has riches untold.

I'm the child of a King
The child of a King,
With Jesus my Savior,
I'm the child of a King."

What place is there for gloom and sorrow in the life of the Christian, when he is strengthened and sustained by this sublime truth? To think of being an heir of God here, and a joint heir with Christ hereafter, to sit in Heavenly places throughout the ages ought to thrill the soul of every child of God and lift him above the petty, sordid trials of the passing moment.

ALL NOT CHILDREN.

Let us now proceed to consideration of the next fact, that every one is not a child of God. There are two distinct classes brought out in the Scripture. It is evident between the two sons of Adam, Cain and Abel; between the sons of Abraham, Isaac and Ishmael, the one was the child of promise, the other the child of bondage. This same division was marked between the sons of Isaac, Jacob and Esau. One class are called the children of promise, the children of the Kingdom, the children of obedience, the children of God. The other class are called the children of this world, the children of wrath, the children of darkness, the children of disobedience, the children of the devil. No one can belong to both classes. By your own choice, you become a member of the one division or the other.

If every child was by nature a child of God, then there would be no need of regeneration. The Apostle, in his epistle to the Ephesians, said, "We are by nature children of wrath." By the physical birth man becomes a child of the earthly parent; by the spiritual birth man becomes a child of the Heavenly Parent. But, says some one, "Did not God create all mankind?" Yes, God created the hog and the horse, but no one would reason for a moment that the fact that since God is their Creator he is also their Father. To Nicodemus, the highest type

of the earthly man, Jesus declared, "You must be born again. Except a man be born again, he cannot even see the Kingdom of Heaven."

The words of our text have not a universal application. They were addressed only to believers in Christ. In the fifth chapter of this epistle it is distinctly stated,—"These things have I written unto you that believe on the name of the Son of God; that ye may know ye have eternal life." It is the failure to recognize this distinction that has created the false idea that everyone was a child of God.

SALVATION NOT UNIVERSAL.

Moreover, if everyone was by nature a child of God, then some would be children of God against their will. Salvation by compulsion is inconceivable. You become a child of the earthly father without your consent, but you become a child of the Heavenly Father only with your consent. Furthermore, if every one was by nature a child of God, every one would be saved, for the Scripture distinctly says, "If children, then heirs." There is no heresy which has been more disastrous to religion than that of universal salvation. The old Quaker spoke truly when he said, to the Universalist, "If your religion is true, we do not need it, if it is false, we are better off without it." Whenever any one is inoculated with that false doctrine that every one will be saved, it absolutely paralyzes his power and effectiveness for Christian service.

It is not until a person is gripped by the truth that the individual without Christ is lost will that person be effective in soul winning. Salvation is not merely a matter of a good or better, but of life or death. Your attitude would be entirely different toward a man bathing in a pool whom you were trying to persuade to go to a cleaner pool than it would be toward that same man if he were drowning.

Senator George F. Hoar, of Massachusetts, was invited some years ago to speak before a convention of so-called Liberals, down at St. Louis. In his address he made this significant statement, "The trouble with you people is that you do not believe anything." To accomplish great results you must have a great creed. "A little group of churches," said he, "in my native city, that believe the Bible, that the man that accepts Jesus Christ is saved, and the man that rejects Jesus Christ is lost, have given in the past fifty years more for the cause of missions at home and abroad than all the hundreds of so-called liberal churches in Massachusetts put together." There is no word in these days, unless it is "charity" that is more misused or abused than the word "liberal." The advocate of free love calls himself a Liberal; the advocate of free whiskey calls himself a Liberal and the advocate of universal salvation calls himself a Liberal. All of these terms are misnomers. There can be no liberty without law. Senator Hoar might

have made his statement even stronger. "That old Clarendon Street Church, of Boston, which was presided over by that sainted pastor, Dr. A. J. Gordon, gave during the twenty years of his ministry more money for propagating the Gospel at home and abroad, than all of the so-called liberal churches of New England put together."

If we are to combat successfully this false doctrine of Universalism, we must dig deeper. If you start your reasoning with the basis that every one is by nature a child of God, you will be forced to the inevitable conclusion that everyone will be saved, for "If children, then heirs." The mistake is not in the conclusion, but in the first premise. The Scripture distinctly says, "We become children of God by faith in Christ Jesus." If one was by nature a child of God, he would not need to do anything to become a child of God.

HOW MAY WE KNOW?

Let us now proceed to consider the third division of our theme How may we know whether we are or are not children of God, and how may we become children of God? A botanist will take a plant or flower and by certain well-defined characteristics will place it in its proper order and genius and species. Is it possible for us to determine just as clearly and definitely who are children of God? The Bible says it is.

In the first epistle of John, third chapter, tenth verse: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Here are presented two specific characteristics of God's children. The first one is righteousness. Jesus said, "By their fruits ye shall know them." You cannot pick peaches off of maple trees, nor apples from willows. A good tree will bear good fruit. Pure water cannot flow from poisoned fountains. If there is dishonesty and profanity and impurity evident in the life and conduct, it is plain that these are not fruits of righteousness. You cannot talk cream and live skimmed milk. Your profession and your actions must harmonize if you are to have the assurance of salvation. You must not only be good, but you must make good.

It is not enough to give a testimony, as did the negro in a camp meeting. He said, "Brethren, I have done about everything that is bad. I have lied, and swore and slashed with my razor; I have got drunk, and I have stolen chickens, but I thank the Lord I have not lost my religion." If you have a religion that permits you to go on in the same old way, avaricious, covetous, lustful, selfish, giving way to appetite, you can put it down for sure that it is not the religion of Christ that you have. "Whosoever doeth not righteousness is not of God." It is one thing to make mistakes and to do wrong on a sudden impulse

—it is an entirely different thing to continue this wrong-doing as a settled purpose and policy of life.

Moreover, the Apostle declared that you can test the genuineness of your Christian faith by the presence or absence of the spirit of love in your heart. Jesus said that love was the badge of discipleship: "By this shall all men know that ye are My disciples, if ye have love one for the other." Hatred, envy, malice, unforgiveness, jealousy, pride and selfishness cannot grow upon the tree of love. If these fruits are manifest in your life, it is plain that the root and branches of the tree are of the same nature as the fruit. Examine your own heart and find your attitude toward those who wronged you. Are you harboring toward them a spirit of hatred and revenge? Is it the purpose of your life to get even with somebody? Is there some one that you do not speak to when you meet him on the street? By these indications you can tell very quickly whether or not you are a child of God. In no part of Christ's teachings was He more plain and explicit than on this point. "Except ye forgive men of their trespasses, neither will your Heavenly Father forgive you."

MAKING GOOD.

But this is only the negative side of love. I have read of a Christian man, whose brother-in-law was an infidel. These two had some business dealings together, and when they settled up the infidel, in order to test the reality of the other man's religion, willingly cheated and lied to him. The Christian man protested, but the other man continued in his deceptive and dishonest course. Then the Christian man became angry and said, "John, get out of that door just as quickly as you can, and never show your face inside of this house again."

The unbeliever got out, but as he went home he had a grim smile upon his face, saying to himself, "It is just as I expected. He did just like the rest of us when he was put to the test." But with it all there was a secret sense of shame, and his conscience was troubled to think that he had wilfully been deceptive and dishonest. About midnight there was a rap at his door. He went downstairs and there stood this Christian brother-in-law. He said, "John, I want to ask your pardon. Even if you did wrong today, I did not do as a Christian man ought to do. I lost my temper and became angry and bitter against you. That is not the way that Jesus would have done." Then the unbeliever saw the difference between the other man and himself. He grasped him by the hand and that night knelt in prayer in that home and the other man gave his heart to Christ.

But in all these we are dealing with only the negative side of love. Let us look at the positive side. If the real test of love is not merely a lack of malice or hatred or unforgiveness, it is the expression of a spirit of service; to give your time and strength unselfishly for the

welfare of others. The extent of your sacrifice is the measure of your love. Love and selfishness stand at the opposite poles in the universe of character.

One great reason why it is so hard to awaken real spiritual revival in many cities is the intensely selfish spirit that seemingly has permeated and poisoned the life of the entire community. People have become so used to applying this test to every matter that is brought to their attention,—"What is there in it for me? What can I get out of it?" This same spirit has obsessed their religious life. Christianity to them is merely a means of getting something for nothing. They seemingly have never received a vision of their obligations to others. "Not to minister, but to be ministered unto," is their plan and policy. It is to get as much as they can, and give as little in return. The result of this spirit is to dry up the fountains of living water at the source, and make their souls a barren desert. Apply this test to your own heart and character. The Apostle says, "If any man has not the Spirit of Christ, he is none of His." The Spirit of Christ primarily was a spirit of unselfishness and devotion to others, of a willingness to spend and be spent in loving ministry. If your past religious profession and confidence has been spurious and counterfeit, the sooner you find it out the better.

DRAWING THE LINE.

Let us note the third evidence of our Divine Sonship, a spirit of separateness in life and conduct. In Paul's second letter to the Corinthians, in the sixth chapter, he says:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

The greatest hindrances in these days to revivals are the inconsistencies in the lives of professed Christians. Go into many worldly organizations, and for your life you can distinguish no difference between the talk and conduct of the professed Godly and the ungodly. The Christians are going to the same places and doing the same things that the infidel does. It is that fact that makes it hard to get men to take a stand for Christ.

In a conversation with a very clever business man upon a train recently, he told me that he was the president of a bank and had a large lumber and hardware business in a certain city. He said he was an officer in the church. "But," said he, "it does not mean very much to me. I am just as greedy for gain, just as avaricious, just as overreaching as my infidel competitor across the street. The fact is the world sees no difference between us."

That frank statement expresses the condition and attitude of a large

share of church members today. What would it mean for the cause of Christ if you could depend definitely upon every church to stand firmly against all sorts of dishonesty and corruption, in business, in society and in politics? If you knew a man was a member of the Church of Christ, you knew you could count upon that man to vote in favor of every moral issue, and against everything that savored of corruption, how it would clarify the situation, how it would render effective the preacher's message. But when a large share of his members are giving the lie by their conduct to everything he says, can you not see how it cuts the nerve and muscle of his ministry?

Riding in an English stage coach years ago was a member of the British nobility. He was intoxicated and behaving in a very unseemly and ungentlemanly manner. His fellow passengers were disgusted at his actions. One of them addressed him, "Are you not Duke so and so?" "Yes, sir," replied the man proudly. Then said the other reprovingly,—"Live according to your rank."

SHOW YOUR COLORS.

The greatest need in religion in these days is to get people to come out of their hiding, to show their colors, to line up on the right side, to let the world know where they stand. If there was not a single soul converted to Christ in the next ten years, but we could get every professed Christian to live as he ought to live, it would mean ultimately the greatest ingathering of souls in the Kingdom of God that this world ever saw. Does the world see a radical contrast in the way you live, in the home, in business, in society and in politics, from the life and conduct of the ungodly and infidel?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A further test of your membership in God's family is your willingness and purpose to obey Him. In the eighth chapter of Romans, fourteenth verse, we have this truth definitely stated, "For as many as are led by the Spirit of God, they are the children of God." Time after time the Heavenly Father has led some of you up to face a definite issue between right and wrong; between loyalty and disloyalty to Him; and you have proved untrue; you have deserted Him; you have taken the wrong course; you have violated your own conscience; you have disobeyed His commands. There is where you stand tonight. In your heart you have a desire for the right, but when it comes to putting that desire to action you hesitate; you falter and refuse to follow the light that He has given you. By this spirit of disobedience you deny and disown your Divine inheritance. When God gives to you the light and you refuse to obey that light, the chances are that light will leave

you. That is what Jesus meant, when He said, "If the light in you be darkness, how great is that darkness?"

LET GOD HAVE HIS WAY.

In one of her poems, Frances Havergal tells of a musician who had been given the present of an æolian harp. She tried to play upon the instrument, but produced no music. She was naturally disappointed with her gift. One day she found the directions, and in accordance with these instructions, she put the harp on the window ledge by the open window, and as the breezes blew through the room they played upon that harp, filling the house with the most sweet and tender music.

Is it not so with you? You have tried to play upon the harp of your life, you have produced nothing but mere monotones and discords. Let God have His way with you. Yield your life to Him. Open the window of your soul toward God's Jerusalem. Surrender your life to Him to do His will. Say tonight, "I will receive Jesus, the Son of God, as my Savior." He has promised that to as many as receive Him, to them will He give the right to become children of God. You may, in the past, have made a form of profession; you may even now be a member of the church, but you do not have the assurance that you are saved. When you meet the conditions, God has promised to give the results. If you do not know that you are a child of God, it is good evidence that you are not. The Scripture says, "The Spirit itself beareth witness with our spirit that we are the children of God." You may have that assurance tonight.

Do you ask then, how may I become a child of God? The way is plain. By your personal acceptance of Jesus Christ as your Savior and Lord. "To as many as received Him, to them gave He the power to become children of God." You do not deserve this gift, you cannot earn it. The only way you can get it is to take it as a gift. Say "yes" to Jesus. Accept Him as the bride accepts the bridegroom as her husband. In a moment her name is changed. Say from your heart, "My Jesus." Confess Him openly before the world. Enlist definitely in His service. Then trust implicitly. He will do what He says He will, that you have been adopted into the divine family.

"Remember Now Thy Creator"

For the ninth season Evangelist Frank A. Miller, of Elgin, Illinois, conducted the special meetings for boys and girls at the Bible Conference this year. There was a deep spiritual atmosphere pervading the eight meetings in which several of the greatest speakers of the conference addressed the children before the Chalk Talks which Mr. Miller gave.

There was a remarkable interest taken in the children's work, not only by the scores of children who attended, but by crowds of Christian workers from every part of the country, many of whom stood during the entire service of an hour and a half.

A large number of boys and girls very definitely confessed Christ during these meetings, representing eighteen different denominations and from many states. Many parents were heard to say—one father of five children—"We shall bring our children to Winona next year, that they may enjoy these children's meetings."

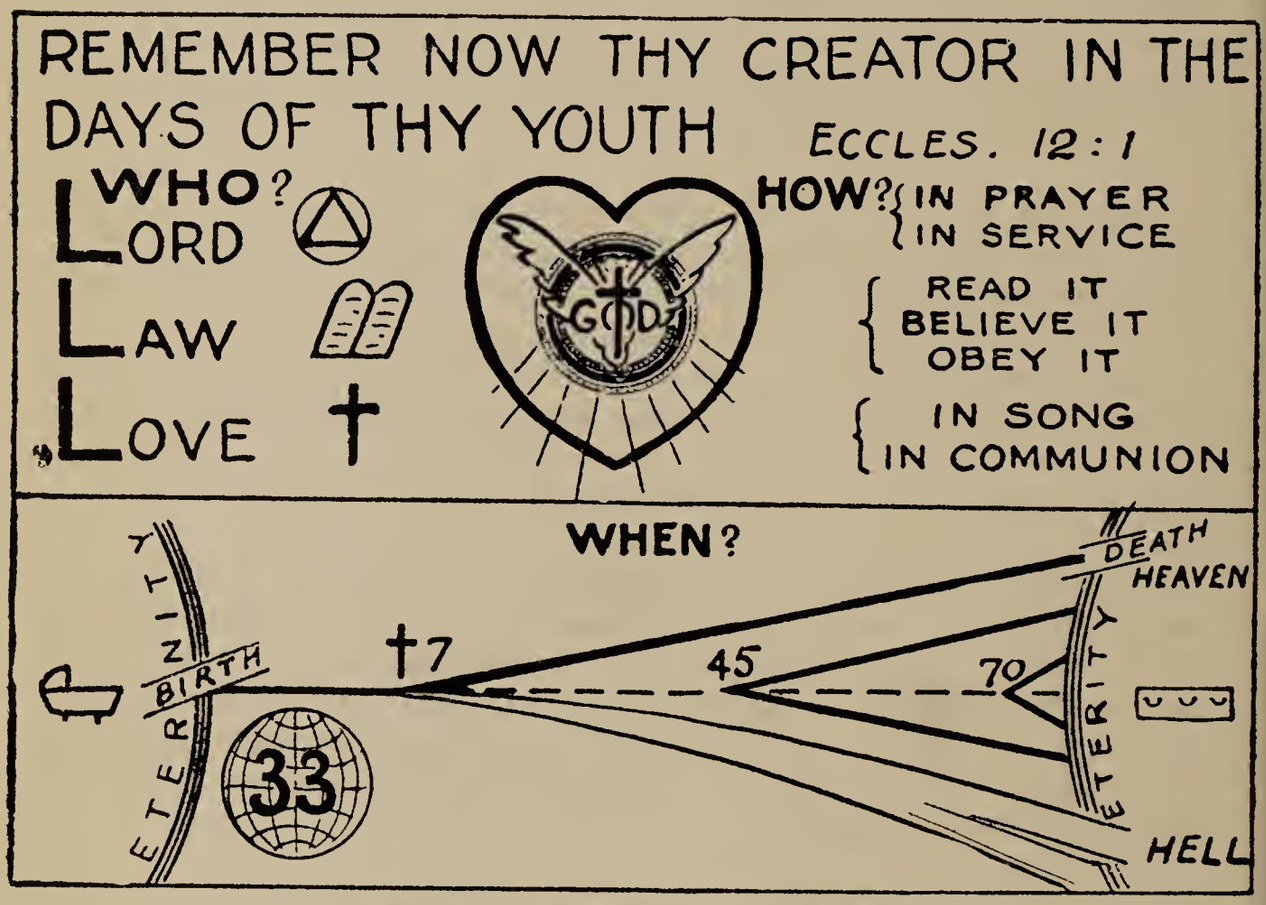
By special permission we here present one of the chalk talks given by Mr. Miller, which shows the character of the work, and the clear illustration of the Bible truths given to the children. Dr. C. H. Woolston, of Philadelphia, one of the pioneers of illustrative work for children, who was on the program of the Conference, and spoke in two of the meetings said "That was the most remarkable spiritualizing of Bible truth on the blackboard, I have ever seen."

By REV. FRANK A. MILLER.

Address condensed: Boys and girls, I want to talk to you about that wonderful text in Eccl. 12:1, "Remember now thy Creator in the days of thy youth." Let us all repeat it again, and again.

Three things I want to illustrate to you on the blackboard: First, Whom we should remember; second, How we should remember Him, and third, When we should remember Him. Tell me the first four words of the Bible: "In the beginning GOD." Here in the center of the board "GOD." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." This circle in blue around "God" shows His eternity, the outline of tables of stone in circle represents the ten commandments given by Moses. Repeat them. Were they broken or

kept? Broken, and then the Father told us he would send some one to write that law not on stone, but on the table of our hearts. So around this circle in blue, I draw one in red, representing Christ, who said, "Before Abraham was, I AM." But they rejected Him and crucified Him on this cross in red I place over the broken law. Jesus said before his death he would send The Holy Spirit as the light to reveal to



us the broken law, and Christ's broken heart. So I draw a circle outside the red. We first see Him descending upon Jesus at His baptism in the form of this dove, as the light from heaven shone upon Jesus, and the Father said, "This is My beloved Son." And after Jesus ascended on high, the Holy Spirit descended upon the Disciples in tongues of fire on the day of Pentecost, and filled their hearts with God's love. This is the great mystery Paul told about, as I draw this heart around the whole picture, "The heaven cannot contain Him, but He dwells with him that is of a lowly and contrite heart." "Ye are the temple of God." Let us just open our whole hearts to Him and let Him dwell in us today.

Second, how should we remember Him? Remember the Lord daily in Prayer, in love and in service, worshiping the Father, the Son, and the Holy Spirit. We should remember His law daily by reading, believing and obeying it, and remember His Love, in worship, in song, and in the Holy Communion. A mother kept a little pair of shoes to

remember the baby. Jesus knew we might forget his death, so he left the broken bread and the wine to help us remember his dear broken body, and his precious blood, without which there is no remission of sin. Oh, children, never partake of those emblems until you have confessed every sin, and forgiven every enemy, and trusted Jesus' blood to wash away all our sins.

Third, when should we remember our Creator? Now, in the days of our youth. "Time is a bit of eternity cut off at both ends." This great part of a circle at the left end of board, represents eternity—say it with me. We come out the vast eternity thru birth, we pass through this great circle at right of board into eternity. The Bible tells us where we came from and where we are going, and how short life is. Here I draw a circle of the world, with 33 years in center showing the average length of life. The whole human race come upon this earth and pass off into eternity, every 33 years. Here's a cradle, millions die in the cradle, other millions die in child birth, while some live to old age, but 33 years is the average length of life between these two eternities. Here is a little straight line from the gate of birth to accountability, when the child comes to the cross, and chooses the way of life or the way of death. My little Helen came to that cross at 5, and entered the "narrow way that leadeth unto life." Jesus told us about, and then Jesus said, "Broad is the way that leadeth unto death, and many go in thereat." Which way are you going? Look at the terrible end of this dark blue line, Jesus called it "Hell!" You must kneel at the cross as Helen did and confess all your sins, and trust Christ's blood to cleanse your heart, and then walk the straight and narrow way that leads to life. Jesus waits your decision, and He is ready to receive and forgive all who come to Him.

Now I want to show you how important it is to come to the cross early in life, by looking once more at these two radiating lines moving toward eternity. Let them represent life's widening influence, growing wider as it approaches eternity. My sister, Clara, gave her life to Christ when only 7, and has been for many years an ordained evangelist, leading thousands to Christ, and exerting a wonderful influence in the world for good. A Mr. Hopkins became a Christian at 45, and the next morning said with tears, "I have been thinking all the morning of the 45 lost years of my life." Just see how much he had lost! Another case, Uncle Robby McKee, of Metropolis City, Ill., was induced to listen to the song, "Oh, the years of sinning wasted," and after yielding himself at 70 to Christ wept as he said, "Isn't it too bad to waste your whole life and just give the last days to God, and go empty handed into His presence."

When Mr. Hopkins told of his conversion, he said, "I had a beautiful daughter of 15, and I had been planning to give her a happy life, when she said, "Papa, may I be a Christian?" I said, "No, I do not want

you to be a Christian, I have great plans for your life, and shall soon give you dancing lessons, and teach you how to play cards and take you to theaters and if you become a Christian it will spoil all my plans for you." She said, "but, Papa, I must save my soul." She went forward and a few days after came to me and asked if she could join church. Again I urged her not to do so, as the church did not believe in the dance and cards, and theaters, and I wanted her to have a happy time. The tears filled her eyes as she said, "but, Papa, I must save my soul!" and turning from me, she went forward and united with the church. One month later she lay in her casket, and as I bent over her dead form beautiful in death, my heart broke, and I felt unspeakably glad she had saved her soul. It took all that to bring me to Christ, she had saved her soul and mine." Dear young people look at the picture—it is not so far from the cradle to the casket as we sometimes think. "Remember now thy creator in the days of thy youth." How many are there here who have not been living a Christian life, who will stand up all alone and say, "I want to be a Christian now." How many of you who have stood up and said it, really want to come forward and give your lives to Christ, and live a Christian life as long as you live, come and take my hand, and we will pray together, and confess Christ as our Savior, and begin to work for others who know not Christ.

After the last of these services the children and their friends went out to the Indian Mound, and held a farewell consecration service, where a number of the boys who had confessed Christ during the meetings, declared they had felt called to become ministers and hoped to give their lives to preaching the gospel. A number of girls also declared their intention to become missionaries. Bring the boys and girls to Winona next year

The Value of the Bible in the Life of the Nation

By REV. G. CAMPBELL MORGAN, D. D.

My dear friends, I am going to speak to you tonight on a subject concerning which we will find ourselves in general agreement, and yet a subject on which we should think, and think very seriously. And this subject is: The value of the Bible in the life of the race. And my first remark is this: I am going to do, this evening, at any rate, what we preachers do not always do: I propose to stick to my text! I ask this Assembly to realize that I am not going to talk about the place of the Bible in the life of the Church—that is a great theme! Nor the place of the Bible in the culture of the individual Christian life—that is also a great theme. But my theme is as I have indicated—the place of the Bible, the value of the Bible, in the life of the race, of the nation. And if any apology be needed for taking such a theme, let me say that I would disassociate myself immediately and forever from all men and women who say they have no interest in political affairs. The Church exists that the nations of the world may have the revelation in and through her of the divine Kingdom. She exists not in herself, but for the nations of the world, to which nations the Lord sent her, commanding her to disciple them, to evangelize them, in His name.

I will start my address by inquiring: "Is there any value in the Bible in our national life?" That is a question which we are facing in England. This is an address which for the last year I have been giving in my own country and to our own people, north, south, east and west, wherever opportunity has been given. I bring it without any hesitation to this country, for I feel that any address delivered to Britain has a place on this side of the Atlantic. On both sides of the water, we are facing the future.

The word which is perhaps most often on our tongues today—I venture to think you are using it also—is the word "reconstruction." All sorts of schemes are in the air, proposals being made, theories propounded, programs drawn up, for reconstruction. We are at a serious place now, where, if a wrong step is taken, we would be working havoc throughout the length and breadth of England. And the question for me in such an hour is this: Has the Bible any place? This is a time when every hour must sweat its sixty minutes to the

teeth. In speaking now I am not committing this platform to it, but I am committing myself to it, resolutely, and without any apologies. If you can prove to me that the Bible has no place in our nation, then I am going to stop preaching the Bible! I will stop and search for something to help.

Has the Bible any national value? I may as well sit down if I take a vote on the question. There is not a man here but who is entirely convinced that if we attempt construction or reconstruction without the Bible, we are building on sand and not on rock. Still, it is well to stop to consider the faith that is in us, to ask the reason for our conviction, that when we come down from this mountain-top and meet the men in the valleys, in the world with its agonizing perplexities, with its burning questions, we may have a reason to give for the faith that is in us.

Those of you who are familiar with London will remember that on one of the streets leading up to its great pulsating heart and center, two publishing houses stand, close together. I never pass along that street without feeling the significance of these two publishing houses. You go across the street there, according to the guidance of the policeman, the man who is managing the traffic, a man very valuable in London—and as you pass, look at those two publishing houses: first, that of the Times newspaper; and but a stone's throw away, and hardly that, the publishing house of the British and Foreign Bible Society. I tell you tonight, I never go up that street—and I am not talking rhetoric—I never go along there without stopping, looking at them, and thinking of the significance of those two publishing houses, so close to each other. The first is the Times newspaper—whatever its politics, or its management, that has nothing to do with it—a great newspaper. The building is of red brick. And the next publishing house, the Bible Society—granite! The first house has above the door the traditional figure of Old Father Time, with his scythe and hour glass and lock of hair, that well-known fore-lock. The next publishing house, over the front door, carved in marble, has these challenging words, "The Word of the Lord endureth forever." There are the two houses, with their signs and symbols, and their method of building. And then I look again; between them, uniting them or separating them, are two public houses and a Church. And I begin to think furiously! I am not going to take any more time to talk about these things, but they are full of suggestion. Why are they named publishing houses? Let me tell you what John Wesley—that great and marvelous man, so far in advance of his age that every forward movement of the Methodist Church is a backward movement to John Wesley—let me tell you what John Wesley said: "I read my newspaper to see how God is governing the world." Listen again. He did not say, "I read my Bible to see—." He said, "I read my newspaper, to see how

God is governing the world." Well, you say, it is a strange thing; newspapers were surely different then from what they are now! No! What little difference there is is greatly on the side of the modern newspaper. The newspapers of those times were greatly inferior. Why then did John Wesley say that? "I read my newspaper to see how God is governing the world." What do you read your newspaper for? Ladies and gentlemen, forgive me, please, if I answer that in such an obvious way that you will think it is an impertinence. What do you read your newspaper for? News! What else? No intelligent man reads it to find out what the editors are thinking! You just glance at it for—news! To see what men are doing. And what a lot of evil one will always find packed into a newspaper! Yet John Wesley said: "I read my newspaper to see how God is governing the world." Now, friends, I submit to you that the man who said that was a man who never began the day with his newspaper! He began with his Bible. No man will say that who is not first familiar with the Biblical literature, and who does not come to his newspaper with his eyes anointed with the light that flashes upon them from the pages of God's word, that same light flashing upon the pages of his newspaper from his eyes. I do not want to be mechanical. But I want to impress it upon you that it was close familiarity with his Bible that made John Wesley able to read the workings of God in the pages of his newspaper. I do not say that he actually never read his newspaper before he read his Bible—it is nowhere recorded thus in his writings, and I keep his writings on my table all the time and study them constantly. But I do say that I believe beyond the shadow of a doubt that he did this. I do not argue it. And I am not saying it to men as old as I am, or older. There is no use in giving them advice, they are too old—that is, if they are as old as I am, myself. But I do say it to the younger men—I urge them, not boastfully, to follow my example. For thirty years, I did not look at the newspaper until afternoon, for I had to work in my study, and did not want to contaminate my mind with worldly things, when I had spiritual things to consider, Bible work to do. But read the newspaper—by all means read the newspaper. See how God is working out His principles, "sifting out the hearts of men before His judgment seat." Looking for Christian standards? Not always. Men and women, when the daily newspaper proclaims the doings of yesterday, which all harmonize with the principles revealed in the Biblical literature, then you will have solved all your problems, then the golden age will have come! A dogmatic utterance? No less! And I make no apology for making it. I believe in dogma. I believe that a man should utter his beliefs, and that his audience has a right to ask him a reason for the faith that is in him.

There is a growing attitude, a growing national attitude, toward the Bible which I can only describe thus:—yes, a national attitude, but,

my friend, do be patient; I am not talking about the Church, I am not talking about the Christian people, I am talking about the nation—there is a national attitude toward it though we had outgrown it. Outgrown it! Put that down, and think of it. When I was a boy I lived in an atmosphere of open hostility toward the Bible. It was a time when Robert Ingersol had a great following, and hostility to the Bible was very pronounced—hostility both to the Bible and to Christianity. As far as we are concerned—on this side of the Atlantic as well as on the other—we can defend hostility. We take our stand against it, it calls for our fighting blood. It has not in it the element of danger that the present attitude holds. We do not build up guards against indifference, such as characterizes the growing generation. That indifference is created, I believe, by what I have already said: that national attitude which has treated it as though we had outgrown it.

Let me illustrate—and I must make my apology to every Scot in the house for going to Scotland for this illustration. We appreciate the Scotchman—there is no finer man anywhere, than the broad-speaking Scotchman. Thank God for him. We owe to him that grand old Pentecostal Hymn. Someone once said to one of them, "What would you Scotchmen do if you had not the rest of the world to settle in?" The answer came immediately, "Now, what would the rest of the world do, if it did not have the Scotchmen to settle it?" Several years ago I was in Glasgow, speaking in Saint Andrews Hall, and at the close of my address I went home with my friend, and picked up upon his table the Glasgow official paper. You know when you are sitting with your friend, you like to "pull his leg" a little, just as a proof of friendship. You are always polite to your acquaintances, but you drop all that with friends. So now I thought I would like to have a little joke at the expense of my friend. On top of this Glasgow paper I saw this motto, the motto of Glasgow: "Let Glasgow flourish." I read it quite casually, then I said to my friend, "Aren't you ashamed of that motto? It is pure paganism! Pure selfishness! What about Edinburgh?" My friend smiled at me, and said, "Well, you know that is not our motto. That is just an abbreviated motto." "Tell me what is missing," I said. Some of you know it. "That is our motto now, of course, but it is just an abbreviation of the old motto." "Tell me what was your old motto?" "The motto our forefathers took for Glasgow was this: Let Glasgow flourish by the preaching of the word." I looked at my friend. "My dear man," I said, "Do you mean to tell me that that is an abbreviated motto? No, you are mistaken—it is a mutillated motto." And here you have what is happening throughout the world today. The truth is being cancelled, the dry husks left. My! What a chance that would be for a text! But how did it happen? It is very easy to tell how it happened. The committee was deciding on stationery. "Now, this motto," they said, "it is all very fine. Our dear old fathers! Yes,

it is a great old motto! But it is a little old-fashioned; a little late, don't you think, to print that sort of thing? We have rather grown out of it! And somebody moved, and another seconded, and it was carried, to abbreviate it to conform to modern opinion. They cut the heart out of it—cut out the truth. Let Glasgow flourish—Edinburgh, Scotland, Britain,—by the preaching of the Word. But according to the world we have outgrown it.

We have been told in certain quarters—now brethren, I am touching things that I won't get to develop; it would take three hours for the next three points if I should go into them carefully!—that we have outgrown the Bible scientifically, philosophically, theologically. That it is great literature, historically, but we are done with it, absolutely. I am not going to discuss this: I just want to mention one or two things in connection with it.

First: Have we outgrown the Bible scientifically? This is not out of place in a Christian Assembly. Let me have five minutes for this, my friends. You older people may take a nap. When you are told that we have outgrown the Bible scientifically, do not believe it because someone has told you it was so! It would pay you to face that fact and discover for yourself whether it is so or not. Nothing is more impertinent to the intellect than a second-hand agnostic! My dear fellow, God bless you! I hope that in this house I am talking to some people who are not standing where I am. If you have an agnosticism of your own, a doubt of your own soul, God help you! I am your friend, I have no condemnation for you. I want to stand by you, sit with you, bear with you, wait for you. But when a man comes up with a smile and says, "I am an agnostic"—You know the old story of Dr. ———. A man came up to him with a smile and said, "I greatly enjoyed hearing you speak, because you know I am an agnostic." "Agnostic?", he said, "I am a little rusty on my Greek. Greek, is it not? I think I remember that the Latin synonym is 'ignoramus.' Isn't that right?" No, sir! You won't say that to the man who is in agony in the presence of doubt. You would never say it to him. But to that cheap man, who comes to you with the word that somebody said that someone else was convinced because it had been said in Germany, that the Bible was out of date! If you have an agnosticism, get it yourself, and not second-hand! My advice to the young is this: When you are investigating, there are one or two things to remember. I have been told that we have outgrown the Bible scientifically. Let us investigate. First, let us make a clear definition—a distinction between the ascertained facts of science, and the hypothesis of the investigators on the way to ascertain facts! On the other hand, make a clear distinction between what the Bible actually says, and what its critics say it says. They are not always the same things. My own conviction is that there is no discrepancy between what the Bible says and the ascertained facts of

Science. A man said to me in England one time—I believe he was really an American, but that is not the point—"You do not believe the story in the first two chapters of Genesis, now, do you?" "Man," I said, "There is no "Creation Story" in the first two chapters of Genesis. It is all contained in one verse: "In the beginning God created the heaven and the earth." He looked astonished. "Go home and read it for yourself," I said. And I say to you. The first verse of the first chapter tells the Creation story; what follows is disintegration and reconstruction. You look it up. And there is not any conflict.

Next, philosophy. There is no conflict between profane and Biblical philosophy. The whole scheme is different. Every system of philosophy, from the early period of Anaxagoras, on through to the present time, all philosophy, properly speaking, except the Christian philosophy, attempted to answer a question. What was the question? "What is truth?" All the great thinkers of the past, the great thinkers of all ages, even down to the great thinkers of today, endeavored to find the answer to that. "What is truth?" But the Biblical philosophy was different from that. Hebrew philosophy did not begin with a question. Let me illustrate that to you in the wisdom books of the Bible—Job, Ecclesiastes, James—more quotations from the Epistle of James in the wisdom literature than from any other book—let me show you the Hebrew philosophic position. They started with an affirmation, and not with a question. They began with "God is." Second, "All our wisdom is not God." Third, the deduction: "The fear of the Lord is the beginning of wisdom" for man. All the others started by asking a question. I want to say to you, to you who are thinking that we have outgrown our Bible philosophy, that you had better be sure that you have grown into it. When all the other systems of philosophy are perfectly developed, when they have reached their standard of perfection, they will come to rest in the old philosophy of the Bible.

And theologically: There is no systematic theology in the Bible. The Bible never utters a proof that there is a God. There is no attempt to formulate a truth concerning God in syllogisms and statements and axioms. No attempt at all. "Are you fighting systematic theology? do you say? Not at all. But—when you have written your systematic theology, and you have a perfect right to do so, when you have perfected it, you will see that that is what the Bible means. So help me God, if I find out more about it, I will change my mind tomorrow. I am not standing where I stood twenty years ago, I am going on. I do not think the same things I thought six years ago. Thank God I do not! I am not going to boast of arrested development! But just the same, I am sure of the Bible truths, and that true theology only adds proof to truth!

Now then, so much for the introduction. Are there any values in the Bible nationally? Values that are purely national? I am going to

name four. I will name them now, because I do not hope to be able to say all that I would like to about any of them. But if I give you these four you can be thinking them out for yourself, and they will lead your mind on to other values also. I want to submit to you tonight four national values in the Biblical literature: First, in the Bible you find the moral principle that has made the great civilizations of the last two milleniums. Second, it is the Bible conception of God that has caused the great philanthropies that have blessed the world. Third, we have in the Bible that conception of man which has developed in the human soul the discontent which in its turn has become the inspiration of all reform. It is national values only I am dealing with. And finally, in the Bible you have a Gospel declaration that it is possible for the worst material flowing out of your civilization to be picked up, renovated, perfected, put back into the national life as a strength and blessing. And that is not enough in that last statement. The Bible not only says so, but it points the way, and it has been proven true by the history of the two milleniums. And all these are national values.

Now let us take that first national value which I have given. I said, in the Bible you find the moral principle that has made the great civilizations of the last two milleniums. Now, ladies and gentlemen, I want to put a great strain upon you for a few moments in the matter of imagination. You cannot read, or see, or hear, or think properly unless that vivid imagination of yours is flashing pictures for you all the time. I want you to imagine that instead of this being August twenty-sixth, nineteen nineteen, you are living today, July twenty-sixth, nineteen fourteen. It is an awfully difficult thing—more difficult for Britain than for you. I want you to think as you would have thought fully five months before the war. Blot it out—not altogether! You cannot, you must not, you dare not! But for the moment, for the sake of the argument, will you forget the war and try to think with me as you would have done five years ago at that particular time? Now here is another activity for your imagination—a smaller one. Look at a map of the world, in two hemispheres—for not even an American sees around corners! Here then is a map of the world. Point to the nations where civilization reached the highest level—not the nation where art most flourished, not the one where the greatest literature had its birth. Art and literature at their finest are not produced where civilization is the highest. Civilization in our modern sense of the word—on July, 1914, point on the map, to the countries where that civilization reached its highest level. You would have pointed to the United States, and properly so. You would most likely have pointed to the United States first (I did not say that when I was in England, you know!) Then you would have pointed to Britain, I am perfectly sure of that. And you would have pointed to Germany—you must have done it, because it was so. Civilization reached its highest level in these three countries,

found its highest expression in the United States, and Britain, and Germany. There is no question about it. No, I am not giving my argument away. I know what you are thinking; I am coming right back to it. But the very thing you think is weakening my argument is strengthening it, as I will try to show you. Let me ask you again, what are you doing? I want you to keep before you, if you will, these three nations, grown to a high civilization in the light of the Biblical literature. They had its literature in their own language, in their own tongue. Take Britain. Every intelligent man knows the history of Britain and of British literature, knows that the first flush of dawn of anything essentially great came when a serving man in a Monastery, having listened with his heart and soul to the Bible exposition, began to sing out in the speech of the people parts of that which lay buried in the Biblical literature. In other words, the first flush of the day of England's glory flamed upon her sky—her real glory—when Cadman gave us his Paraphrases. That is very wonderful. What was he doing? He was not trying to revolutionize the national ideal, not trying to make the nation better, just following his fancy, and singing out from the language of the Vulgate into the language of the people. Part after part came, until in 1611, that epoch-making hour when the King James Version was given to the world. What are you doing? Watching the coming of England to anything like real greatness. The history of England has never been written. It has been approached several times, but no one has ever done it properly. The nearest one was Greene, who wrote the "Short History of the English People." Macauley wrote pleasant poetry, but was not watchful of his facts. When I was a boy, history consisted simply of kings, and dates of events. That is not history. I have forgotten all of it. History, real history, is that of the coming of the people to a new conception of life, to a clearer vision of the relationship between man and man. What did those ideals come from? From that literature, that Bible literature. When man began to read it for himself, he began to see things in a different light, and national England arose: to her passion for justice, of right, of freedom, of liberty—in the light of that Literature. No man of intelligence can deny that. How did you come to greatness? Your true greatness began on the day when the Pilgrim Fathers settled your shore. I am not going to insult you by telling you the reason for their coming. Now I hesitate as to whether I dare do a thing before an American audience, on an American platform, that I have been doing up and down my native land for years. I want to tell the story of how and why you came into the war. Shall I go on?

(Audience: Yes! Go on!—Applause).

Why did you come? There are certain senses in which you need not have come. You are a self-contained continent, a mass of countries rolled into one magnificent unity. You have fine harbors, but you can

close them up, and shut out the world, and you do not depend upon European material for anything. You do not need that things should come to you from the far parts of the earth. Do you Americans know the greatness of the country in which you live? You have not begun to touch its greatness! I know your country and love it. I have traveled from Dan to Beersheba—there is not a state in the Union in which I have not been. I have traveled mile after mile, hundreds of miles after hundreds of miles—a wonderful country! Why did you come into the war? Because, notwithstanding the fact that as a nation you were not in dire peril, you could not stand by and see the innocent suffer! Even though it took two years for you to come to that point! I am not one of the ones who think that you waited too long. I do not think you did. But why did you come? You came because the men who planted your national life, planted it upon the ideals revealed in the Bible. You had to come or deny your birthright! The very sinews of your heart caused you to join in the conflict. You came because you could do no other. And you have a bigger chance to realize the Kingdom of God than any other nation. Why? Because of your mixture! You have opened your gates—perhaps too long; if I were a politician I would think so, too, perhaps. But you have opened your gates and all nations have flocked in. And now what are you doing? You are welding into one all nations of the world taking these people of all races and kinds, and making of them one great American nation. In the name of God Almighty, see to it that you bring them down to the bed-rock principle on which your national life is built! But what about Germany? Great and wonderful Germany! And I am English of the English. Thank God I am an Englishman. But if you think I am here tonight to abuse Germany, I am not! I abhor the things she has done. I glory in the victory over her. But does God not love Germany? At the back of this thing, there was a great people, who had arisen to a great civilization. Who where they? People who had their Bible —do not forget Martin Luther! And these people grew to greatness because of their conception of home, of motherhood, of all peaceful things that lie in that Book of Books, the Bible. Am I giving the cause away? Certainly not! What happened in Germany? The people listened to the teachings of philosophers who had a growing tendency to deny the Biblical principle. This culminated in Nietszche. There came an hour when the great philosophers of that nation openly denied the teachings of Christ, and the Christ Himself; turned their back upon that principle by which they had risen to greatness. I tell you these people turned back, went on a downward grade, on a decline, until they had no morality left at all! They turned to barbarism. They turned their back on light. What was the moral conception of the Bible? I do not go to the Decalogue for the answer. In the Decalogue I have the application of the principle. I am not turning to the

Sermon on the Mount. There again you have the application. But what is the principle? You get it in your Old Testament. You get it from the lips of Moses—that is, if Moses wrote Deuteronomy. I have no difficulty on that point, myself. Listen to this. I want you to hear it. Here is the word of Moses to a nation.

> Hear, O Israel: The Lord our God
> is one Lord:
> And thou shalt love the Lord thy God
> with all thy heart, and with all thy
> soul, and with all thy might.

That is the Old Testament conception of morality. I turn over to the New. I find where a lawyer comes to Jesus and asks him which one was the great commandment. And our Lord answered him. What did He do? He quoted those words of Moses; then he added something to them, also from the Old Testament. He said:

> And the second is like unto it,
> Thou shalt love thy neighbor as thyself.

That is the Biblical conception of morality, initiated by Moses, ratified by Jesus Christ. Now, reverently, what is the moral conception? The Bible stands and always has stood for this: morality is rooted in religion. There is no sanction sufficiently strong to make a man behave toward his brother man, a city to another city, a nation to another nation—no sanction strong enough to produce ethical behavior other than this sanction of the soul's relationship with God. It is what the Bible shows. I do not know that I am inclined to argue this. I ask you to think seriously about it. Suppose you take away that sanction. Take away that idea that there is a God at all, that you and I have any relationship with Him. Think it is possible for me to develop myself sufficiently from a physical standpoint and from a mental standpoint to get any man out of my way who is in my way. Why should not I do it? If one nation is able, by scheming, building, planning, for fifty years, to prepare to force her power on the world, why should she not do it? Why should she not put little Belgium out of the way, if she is in the way? Why, of course, that is just the thing to do. If there is no God, why is man under any obligation to his neighbor? How would you learn anything about that? There is no other system of philosophy where love for neighbor is given as a corollary of love for God. Take that principle—again not quoting from the Decalogue, but this time from the Sermon on the Mount. I am seeking to bring that principle to application. What is the Bible application? First, the sacredness of individual life, the right of every man to live. I did not say the right to linger, but I said the right to live, to live the full life. The sacredness of every individual life! The Bible stands for it from beginning to end. Man has a right to live, and therefore must respect

his brother's right, because that right is invested in God. But get rid of the Bible, get rid of all that, leave it out, and what will the life of man be worth? "The survival of the fittest," is the phrase they used in Germany, and they suggested war as determining that fitness. And what next in the ascending scale does the Bible stand for? The sanctity of the marriage relationship. If any state questions Jesus Christ the Lord on the subject of divorce, your business is to obey the law of Christ! What next? I am merely going to say that the family is God's first circle of society. The Bible stands for it everywhere. But the Bolshevist movement—the Bolshevists never in their official programs declared for the nationalization of women—never in her official program—but the tendency was in that direction. If you will turn in your passion for freedom to that movement, do not forget whereto it tends! I have seen produced in the New York Times the constitution of the German people. I have read it with great interest. Have you read it? It is worth reading. The Constitution of the German Republic. There they make a declaration of the absolute sanctity and sacredness of the family life in the marriage relation—they put it in their Constitution. They would not have done it if, after all the teachings of their philosophers for the last fifty-eight years, they had not had back of it all the foundation in the Bible. The Bible takes the bairn, the little child, and puts that child in the midst, and says to Church, and statesmen, and Legislatures, and Parliaments, and kings, and presidents—Confine your thinking to the interest of the child, and you will realize the highest ideal of life. I want to submit to you that if you and I get rid of all this Biblical literature, we are losing this conception of morality.

So far, I have been able to discuss only two out of four points. I can only touch upon the rest. I want you to go home and think these things out for yourself. It is the conception of God that has made the great philanthropies. I should say that it is the conception of God rather than of religion. I prefer to stand by the Biblical account itself than by history. The Biblical conception of God made the great philanthropies. What is the Biblical conception of God? Only one answer. God was revealed in Christ. We cannot find out all the truth about God in the Old Testament. It is all true, but not all truth. How do we get it? The gleams and glories are there, the very name of God, and the stories of what He did. But you never know God until you find Him in Christ. "No man hath seen God at any time," but Jesus Christ revealed Him to us. Man has seen God in Christ. And that vision of God has given men the desire to go out and help somebody else who cannot help himself. I am not going to talk about the various forms of service. But speaking of national life, I will give just one illustration—the Red Cross. My dear friends, I am always having to ask people not to be angry with me for saying such stupidly simple and obvious things.

But I am going to say—Red Cross—Red Cross—Red Cross. Not red lion, not read eagle, not red bear, not red crescent—but Red Cross. I believe you have had moments in this war when you have climbed high enough to look at the world outside of your own feeling of patriotism—all Christian men should be able to do it. There have been moments when I have looked down at the world, down at Europe. And what have I seen? A mad, mad world! You look with me over Europe at war. And what do you see? All the skill and ingenuity and cleverness of science seeking to discover weapons of destruction, to destroy with greater rapidity and more completeness, for the slaughter of human life. Why! Oh, why! And again, what do you see? Science consecrating all its ingenuity and its skill and its power to do what? To heal men who are broken, to save men who are almost destroyed. But the madness of it! But thank God for that last touch—the Christ-touch, His cross seen on the battle-field. All your hospitals, all your orphan asylums, all your sanitariums for sick and afflicted, came into the world because men have been seeking God in the Bible, as you see Him in the face of Jesus Christ.

Third, the Biblical conception of man generated discontent in the human heart, which is the reason for reform. What is that conception of man? I must be brief. It denies from the very start that man is the last product of an upward process. Believe in evolution? Indeed I do. That is a method of God. But it does not include man. You cannot put everything into one box! The Bible says, and this is the account of the origin of man:

> And God said, let us make man in our own likeness.

The Bible says:

> And God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Man is the offspring of God. He has a direct relationship with God, capable of fellowship with God. Now, ladies and gentlemen, the man who believes that becomes a reformer. Because that view of man generates in the human soul a passion against anything that lowers man's dignity. If man is working upward in slow process from the money, he is doing remarkable well: let him go on with his job. But when we believe that man is in direct relationship with God, men become evangelists and reformers. Above all evangelism appears the vision of what man is capable of in comparison with what man is doing with himself. Above all reformers stands the vision of what man can do in comparison with what he is doing. Let me give you an illustration. I have crossed the Mother Atlantic four or five times, backwards and forwards, and I have seen strange things on board ship. My American friends, if you want to see human nature, you watch on board

ship! There you will see man as he is! There he goes his own way. And I saw this time, as I have seen again and again, a little company of men and women, educated, in our modern sense, clever, refined in our modern sense, capable of conversation on many matters, crossing the ocean, on shipboard for eight days, or five days, or six days—different lengths of time—I have seen this little company of people—and what were they doing? They sat down to eat—so did I, and undoubtedly for the same purpose! And between meals and sleeping times, what were they doing? Playing bridge! Playing bridge! Now, I am on a national subject, and I am thinking of it from that standpoint. Are you going to denounce bridge? Oh, no! I am not denouncing bridge, or cards of any kind. I do not understand the ethics of cards; but personally I do not think that cards are inherently evil. They were invented to amuse a mad king, and they still have their uses. But listen to me, men and women. To cross the sea, and never be constrained to stand on the side of the vessel and look out at the ocean, lashed into magnificence by the storm or kissed into beauty by the stillness—never to look and say:

> Thy way is in the sea, and
> thy path in the mighty waters.

Oh, they never saw that at all! What were they doing? You talk to me about drunkenness, and social evils of one kind and another. Alas! That is as big a tragedy as any of them! The tragedy of men and women made for traffic with heaven, for fellowship with God, who never see Him in the sea, when they are out for days and days upon the boundless deep! To never see God there! And let me give you another illustration. When I was in Cambridge, a boy came to see me about entering college. I fell head over heels in love with him! I coveted him for the Christian ministry. I made arrangements to receive him for training, but circumstances came up, and he could not enter. However, I never lost sight of Jim. War broke out, and Jim enlisted, got a commission, was sent right to France, out into the thick of it. But he kept up his correspondence with me. Let me quote you one of his letters. Jim said: "I am writing to you on Sunday afternoon. I am in my dugout, sitting in comparative quietness, thinking—thinking hard. I want to say to you that out here I am seeing things different. I do not mean that I am seeing different things, but I am seeing old things in a new light. Let me tell you what gave rise to this kind of sentence. I was thinking this morning about the amount of money the British government is spending to take care of me and my men. Sanitation. A vast amount of money spent to keep us from disease and infection, to keep us clean and healthy. And that is right. They ought to do it. But I have been counting up the amount in my mind. I will tell you the effect it has had on

me. It has made me feel that when I go home, if ever I do go home, and I walk through a London slum, stuffy, airless, crowded, in which there are babies born in an attic with others in the same room; and a London politician of some kind tells me England has no money to clean up this thing, I will want to black his eyes!" That is what Jim wrote. Well, what about it? You say that was not Christian? Wasn't it? Then I want to be what Jim was. But I want to tell you that is Christian. My brothers and sisters, Jim is not coming home: Jim's body lies a-moulding in the tomb (now, dare I go on?) Jim's soul is marching on! You sang it in days of strife here. Do you think the soul of any man can keep still, who has a conception of man which made Jim want to black the eyes of the man who was not caring for the little baby in the slum? That is Christianity. It was the Bible that made Jim want to do that. The Bible fosters the spirit of the Reformer.

And the last point. It is unnecessary. If you get rid of the Bible, what are you to do with your flotsam and jetsam? Thank God for the truth of the Bible. God has made His arrangements whereby the man who has had his chance and lost it may have another. I am not talking about Heaven. I am not concerned about that as much as I used to be—there is time enough for that when I get there! I am thinking about the man in the world. What are you going to do with the man who has failed? Put him in prison? No! If you live up to the morality of the Bible, and turn to the Bible to furnish power for that morality, your prison doors will stand open wide!

Now let me end in my own way. I love England. I love her with all my heart. When I think of her—flowery, showery, tearful, cheerful England! Greeting with cheers the boys who are returning, thinking with tears of the boys who are gone! Dear England! But I declare to you that England can flourish only as she flourishes with the preaching of the Word. And you know that is true with your own great land also. Let us go back from this Conference with a strong and passionate determination that so help us God we will make this Bible known, that it will reign and have free course, and be uplifted for the saving of our Nation—until we see the Holy City, Jerusalem, in this fair and pleasant land.

Giving the Bible to the Nation

By REV. G. CAMPBELL MORGAN, D. D.

My dear friends, last evening I spoke to you on the value of the Bible in the life of the nation. Now the question arises, to which I want to address myself this evening, thus: How are we to give the Bible to the nation? How is the Bible to become a real force in national life? And I am going to submit a negative proposition, to start with.

It is not enough to print the Bible, and to circulate the Bible. We may do that and do it successfully—so successfully as to put the Bible in the house—in every house—in the land. I am not saying that that would be without benefit. Yet, I do say that by doing so, we might entirely fail to make the Bible powerful, or a prevailing force in national life. I am anxious not to be misunderstood there. I am not saying that there is no value in printing and circulating the Scriptures. I would say nothing so foolish. You have a Gideon society in this country that puts Bibles in hotels—a most excellent work. But—I am not criticising them, remember—I have seen these Bibles in hotels in this country as I have traveled, and I have seen them in hotels in my own country, not put there by that society, but by another, and there they are, looked at scores of times, hundreds of times. Occasionally a man may take one up and read in it, and get a living message. But in a majority of cases, these Bibles stay unread. You are not giving the Bible to the Nation that way. I do not want to be misunderstood. I believe that printing the Bible and circulating the Bible is a mission in itself. But I repeat: That is not the way to give the Bible to the Nation. Now, I claim certain things for the Bible as National values—it is of the utmost importance to give that Bible to the Nation, because: First, its moral conception has made possible the great civilizations of the past two milleniums. Second, its conception of God has inspired all great philanthropies. Third, its conception of man has inspired that discontent which is the basis of all reform. Fourth, its Gospel, of redemption and reformation has proven true through all the centuries. But in this Bible is found none of those things that make for virtue in national life, simply because we print and circulate the Scriptures. How, then, is the Bible to be given to the Nation?

Let me reply by turning to a passage in Paul's writings—his first letter to Timothy. Now, without any particular reference to the sub-

ject in hand, listen to this sentence; in this, as I will read to you, Paul is explaining to Timothy the reason why he is writing the letter. He begins this explanation by an ordinary, commonplace statement of life's uncertainties, and finishes in the sublimest paragraph of all his writings. In it he sums up all the whole content of Christian truth. Listen to this:

> These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

If I tarry long, he said—note the ultimate uncertainty. Then he closed with that matchless verse, The pillar of truth! Without controversy—great is the mystery of godliness, manifested in the flesh, vindicated in the Spirit, seen of messengers, proclaimed among the nations, believed on in the world and received up into glory! Now I am going to trouble you for a moment to look at that paragraph and mark well its structure and its movement. Paul says in effect: Timothy, I am hoping to come to see you. Timothy was in charge of the church at Ephesus, one of the most difficult cities in which to maintain the testimony to God and truth. Timothy was sent there by Paul. The first of the Epistle tells how Paul came to send him there. Later on he tells him why he is writing this letter. First, he tells why Timothy was there. and why he was to stay there. Then, why he was writing this letter: "If I tarry, that you may know how men ought to behave in the house of God." Now look what Paul is doing. In the first part there he speaks of the house of God, then he defines that phrase: "The house of God, the church of the living God." Then after using a second phrase, he defines that second phrase: or gives another definition of the first: "The house of God, the church of the living God, the pillar and ground of the truth." "I am writing to you that you may know how men ought to behave in the house of God which is the church of the living God, the pillar and ground of the truth." There is Paul's conception of the end and function of the church. And he says, "I am writing to you, Timothy, set in authority over the church as you are, that you may know how men who belong to that house of God, who are parts of that church which forms there in Ephesus the pillar and ground of the truth, ought to behave." And that word truth suggested to him the whole content of the Christian church. He goes on: Great is the mystery of godliness. Now, remember, you have three synonyms to describe the instrument: the house of God, the church of the living

God, the pillar and ground of the truth. Now follows descriptions of the truth itself, already mentioned. Truth—the mystery of godliness; how it pulsates with mystery, that truth! God was manifest in the flesh, vindicated in the Spirit, seen of messengers, (I deliberately translate the word angelos messengers, not angels) "Seen of messengers." We are dealing with a tremendous passage in which you begin with the manifestation of godliness in Christ, vindicated, not in his whole life, but in the Spirit, as it was revealed to his messengers, as they proceeded to proclaim it to the nations. Go on, now—and at last, received up into glory. Wonderful description of the truth! I repeat that it is the most exquisite and perfect description of truth in the whole Bible. Some say, and it may be true,—I do not dispute it,—that Paul was quoting from one of the earliest hynms of the Church. If not, Paul dropped into poetry here. Truth! Of that truth, the church was the pillar and ground, the church of the living God, the house of God. I write to you that you may teach men in it how they ought to behave themselves. I fasten immediately upon the description of the Church which is peculiar to this paragraph. You will find the Church called the house of God in a good many other places. You will also find it called the Church of the living God. But in this passage alone a great conception emerges: Paul described the church to Timothy as the "pillar and ground of the truth." Let us find an illustration of this "pillar and ground of the truth." What is this figure? Think of the Church. Think of a church building, for figurative interpretation. Let its form vary according to your own preferences in the matter of architecture. I do not care what form it takes, but if I have to preach in it, don't let it be Gothic! You have your farm. Now, we are going on. Let us become children for a few minutes. John Ruskin said what we need is to "backslide into childhood." A greater than he said, "Except ye become as little children"—you know the rest. Let us become children for a few moments, and think of this "pillar and ground." What does a pillar mean? What is that structure, the pillar, used in this verse? Where did Paul write this letter? I do not know. Someone says in Rome. If so, Paul had seen many structures that would illustrate this figure. In Ephesus, Timothy would see many structures such as this. Pillar—an upright column resting on a "ground" or foundation. The pillar and ground of the church. An upright column resting on a foundation. And you know the meaning of the figure. I can always illustrate in my own country by asking people to think of Nelson column in Trafalgar Square. Or you may think of Cleopatra's needle here in your own country, there in New York. Or of that great column in Washington. A monument, a pillar. Keep that structure in mind. The idea of such a structure is always the idea of elevation, giving elevation, in order to arrest attention, to compel thought; or else it may be to give light. Perhaps one of the most striking illustrations

of the idea, of the architectural ideal, is to be found in that great harbor in New York, the statue of Liberty. There is your idea, taking form at last. But what is the idea? "The pillar and the ground"—such a structure. But what is the use of such a structure? Sometimes to give elevation to a person. I have already called your attention to Nelson's monument in Trafalgar Square, that column erected to give elevation to Nelson. Sometimes, to give elevation to a light. We British, returning from a foreign land, watch for the shining of Eddystone lighthouse. "Pillar and ground!" The elevation of the light flashes it out across the sea, lighting the mariner home. Or it may be the elevation of work: Cleopatra's Needle, covered with heiroglyphics. We translate them, and find they tell the story, recount the history, of brave deeds and exploits. That is the figure. I am dwelling resolutely for some moments upon the figure. Notice the relationship between the structure and its use. Take Nelson from the top of that column in Trafalgar Square, and the column becomes an impertinence—no meaning in it. Take the light from the lighthouse, and it becomes more than an impertinence—an actual danger. It was only there to give light, that lighthouse. Now, take it in another way. The column is needed for this purpose. Lights need elevation to fulfill their function. Take the lights from the lighthouses, put them on the ground. Where are they? They may shine, but they are of no use to the mariner. Lift them. Ah! the light flashes. So much for the figure. I am not sure but that the whole message is there.

The Church of the living God, which is the pillar and ground of the truth (Paul's conception of the function of the Church) exists to give elevation to a Person, to give distance to a Light. She exists to proclaim to the world—a mark of the inter-relation between the structure and the purpose, in her case. The Church of God, failing to reveal the Christ of God, becomes an impertinence. Failing to flash the true light on the ways of men for their guidance and for their rebuke, the Church becomes a blasphemy! And now, conclusively and finally, the Church of God, failing to proclaim the word of God, becomes a dire and disastrous failure. The Church exists for this very business. If all that is granted, let me proceed from the figure, working my way backward for a moment. She is the pillar and ground of the truth, the Church of the living God, the House of God. The truth can only be revealed to men through the Church of God. The Bible can only be proclaimed prevailingly in the life of the nation by the Church of God. That is her work:

Well, how is the Church of God going to fulfil that high and holy function? I am going to use two words, covering the ground for my present purpose, at least. The Church of God must give the Bible to the nation, first by incarnation, and second by proclamation. Forget

all I say, but remember to carry these two words home, for with them you have all I desire to pass on to you.

First: By **incarnation.** In one of the very last talks I had with Dr. Moody in his home in Northfield, as we were talking together on the subject on which I am endeavoring to speak to you, of the value of the Bible in national life, when we had been talking for a long while, at last Moody rose and said—many of you most likely knew him and knew him well, and will remember that characteristic of his, to get up suddenly and snap a thing out at you—he got up and said: "Well, well, quite right! The nation cannot do without the Bible, but take it from me, the Christian man is the world's Bible, and in a majority of cases a revised version is necessary." Well, now, my brothers and sisters, I could talk about that for a long while, and say very little more than is in that sentence quoted from Moody. The Christian man is the world's Bible—that is the point I am making—and in a majority of cases, a revised version is necessary! The more you feel the responsibility, the more you will go back to your God, day by day, and say, "Oh God, God the Father, God the Son, God the Holy Ghost, take me, and revise me." The Bible can be powerful in our national life only in the measure in which men and women who profess to believe it are living by it. And even that sentence must be broken up. And that phrase "live by it." What do you mean? Carry it about with you, as a text-book, correct yourself by it, study it, read it—but that is not what will affect the nation. What will? Your life, when your life is corrected by it, is true to it. Now I am going back to my own word. The Bible must become incarnate in the lives of men and women before its value can be felt in the life of the nation. A principle is involved there which is illustrated in all human history. The Word of God never became prevailingly powerful with man until it was incarnate in the Son of God. I am not undervaluing the Old Testament Scriptures. I am taking the Old Testament upon the valuation of the New. Turn to the New and read:

> God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds.

No, I am not undervaluing that revelation by the prophets. In the economy of God, it was necessary that certain truths should be grafted upon the intellect of men. So God spoke in times past by the prophets. But these words of the prophets produced no definite and lasting result. In individual souls, yea verily! because the Word became incarnate in them. But the whole history of God's chosen people is a history of failure. The divine words spoken by the prophets failed to produce lasting results in the world, with men. But the Word, incarnate

in the Christ, the Word of God, began at once to prevail with man. A great light dawned; the divine Word, the logos, was made flesh and dwelt among us, and began to operate in human life with the logos incarnate in human history. From then until now, the Word grew mightily and prevailed among men, in proportion as the men who professed to believe it have been transformed by it and have gone out and lived according to its teachings. And by a life transformed by the Word of God, is the Nation brought into the power of the Word itself. That involves a great many things. But let me stay here long enough to impress this upon your mind as a profound and foremost conviction. I believe here I have the mind, and the Spirit of God, and that I am speaking in strict accordance with the revelation of the Bible itself, and of all history. Let us take a moment to consider that. This is a moral conception, and to impress the nations with the moral conception, we cannot make progress by lecturing—but by living. The Church of God may talk about her sacred writings for an indefinite time, in a thousand lectures, but it will do nothing to make it of value to the nation unless living by it. What power have we to talk to the nation about morality if we are not realizing that morality in our own lives? We can make the great ideal of our Bible powerful only as we who profess to accept it are living by it—absolutely. What is your conception of God? Well, what are your philanthropies? Only as we ourselves are reflecting His life can we show forth the excellence of Him. Only as the world sees our God in us, as we are holding ourselves to the conception we have of Him, only as we are reproducing His very likeness, only as we represent God, can we make the Biblical doctrine of God strong in its appeal to men. Take all these things, sift them down, and it comes to just this. We are driven back to the fact that the Bible becomes a prevailing power in national life only when we who profess to believe it are revealing it in individual life. My brethren in the ministry, here is a question I am often asked. I've no doubt my friend here, Gipsy Smith, has been asked it also. They ask it about someone else, never about myself. "Do you know So-and-so—mentioning a minister or teacher?" "Yes, I know him." "Well, does he hold truth?" Have you ever heard that expression in America? They use it in England. "Do they hold truth?"—"Does she hold truth?" "Does he hold truth?" I want to say that that is a most impertinent question—a most foolish question, a question that never should be asked. When anyone asks that question, I say unto him, "No!" No one holds truth. No man holds truth. Poor little insignificant man! The mighty truth of God! Truth of God! Do you hold it? God pity you! God have mercy on you, for thinking that you can hold His mighty Truth! What is it then? Does the Truth hold you? That is the question. Not do you hold Truth. Does Truth hold me? Not do I hold Truth. That is the important question. It is most important. Am I

under its power? Does the Truth of God flash through my eye, sound deep in the tones of my voice; in all my relationships can the Truth of God be discerned? That is what must be. The Church, the pillar and ground of the Truth, the Church of the living God, in proportion as Truth has the very heart of her is she revealing the Truth. In proportion as Truth is incarnate in your life, are you showing it forth to the nation.

Second part: Proclamation. That means this, my brother. The business of the Church is not only to live this Gospel, but also to proclaim it. And it is not enough to live this Gospel, it is also necessary to proclaim it. But I am going back just a moment to say this: No proclamation is of the slightest value, save as it is re-enforced by incarnation. You may preach all you like, but all is of no value unless your life is in harmony with your preaching. There is a thought that has been with me all my life: "I cannot hear what you say for listening to what you are." It is a great thing, my dear sir, when what you say is the same thing as what you are. Then a man can listen to what you say. And there must be a proclamation. But a proclamation of the truth by the church presupposes an impartation of the truth to the church. The church must know the Scriptures before she can either live by them or proclaim them. The church of God must begin now to study the Bible, to know the Bible. It is necessary. But, you say, Does not the church of God know the Bible? Certainly it doesn't. There are a great many Christian people in the Church of God who are students of the Bible, earnest devoted godly students. But the Church of God as a whole does not know the Bible, does not study the Bible. They may study parts of the Bible, and listen to sermons from texts—sermons from texts—placing my emphasis upon the preposition. But the Church of God as a whole does not either study or know the Bible —how then can there be incarnation, proclamation? One reason why the Church of God has failed in its witness is that it does not itself know the Sacred Writings, has not studied them. How can you live by that which you do not know? How can you proclaim that which you do not know? If that be the function of the Church, proclamation of the Truth as contained in the Biblical revelation—see the importance of the minister inside his Church. I speak this way, because I am speaking to many of my brethren in the ministry. Paul says:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

Do not mix those four orders. The Church is in danger of doing wrong in this manner also, trying to find a minister in which every one of those four functions may be found. It can't be done. God never intended it should be done. "He gave some, apostles, and some, prophets"—These are distinct and separate. Of these, the most frequent are

the pastor-teacher and the apostle, the first and last named. Their specific work is inside the Church. The prophet and the evangelist find the greatest part of their work outside of the Church, out in the world, but they must speak as within the Church, taking the Church with them in sympathy and love, if they are to speak with any power. Again, these four functions are separate and distinct. The work of the apostle is interpretation and systematization of the Truth. That was the work of the Apostles of old. And whenever and wherever they went, they had a great work, and the people "continued stedfastly in the apostle's teaching." And we have apostles with us still. Where are they? They ought to be in the theological seminaries, teaching, doing the work of translating, preparing the truth for presentation according to the need of those to whom they go. Then the pastor-teacher. What is his work? That is as the name designates—the shepherd of the flock—instructing the flock always, in the Word of God. Let us take these two first. What is the work of the apostles? The Word of God—interpreting the Truth. And what is the work of the pastor-teacher? The Word of God—instructing his flock. Your work in the ministry so far as your own church is concerned, is not to entertain crowds—I am not dealing with popular evangelism, but with the regular ministry, and the work is not for entertaining, not for discussing local topics, interpreting great literature other than the Bible —you are wasting time, wasting precious time, if you are giving a series of sermons on Browning. I love Browning, but I am no expert on Browning, and I never go to Browning to interpret Light. I go to the fountain of Light where Browning got the inspiration for his poetry. Nor Milton! Nothing can be sadder than for a shepherd, in an hour when hungry sheep press around him and look up to him for food, to have nothing to feed them with! Any minister who brings to his flock froth and not real Bible food is a colossal failure. His business is to teach the Bible to his own people. It is not enough to call in now and then an expert Bible teacher to give a course. Our work, Oh! brethren in the ministry, is to teach,—must be to teach,—to break the bread of the Word of God to our people. You and I are set over our flocks, to do just that. We have our leisure, that it may become a leisure burdened with toil in the Holy Writings, that we may commit the Word for our people, teach them to our people, our people who would be true students of the Word, did they have the time to study. You are studying for them all the week. That is my conception—the conception of my work in the pastorates I have had in the past. All the week long I am studying for my people on Sunday. They are out in the market-place, I am quietly at home. Always I try to carry out that principle. But woe is me if I discuss with them the fourteen articles of the Peace Treaty, or President Wilson's League of Nations. My business is to take the Word of God and break it to them. They may

apply it to the League of Nations—to the affairs of their every day life. My business is to deal with the essential Word of God, that they may live by it, and so make it the prevailing power in the life of the nation.

Let us glance for a moment at the other two mentioned by Paul—at the work of the prophet and evangelist, directing the positive proclamation of the Word of God to the nation. The prophet has a message of the supreme Ethic of Christianity, the evangelist, of the Evangel of Christianity. One comes to proclaim the leadership of Christ, the other to proclaim the Saviorhood of Christ. The prophet cuts the road for the evangelist, and one reason why so many do not feel the need of that Savior that the evangelist proclaims, is that the prophet has not prepared the way.

Now, brethren, turn away from these forms of ministry, and let us turn directly to the Church. These men are but ministers of God inside the Church—not ministers of the Church—never ministers of the Church; but ministers of God, servants of Christ, in and to the Church. Not servants of any Church, not for anything on earth. But these men are nevertheless servants of Christ, serving the Church under the direction of Christ.

Now, the Church, finally, is to proclaim the Ethic and the Evangel of Christ, through their prophets and evangelists. No prophet or evangelist has any prevailing power save as he is proclaiming to the world the Ethic and Evangel by which his church behind him is living. I repeat: No prophet or evangelist has any prevailing power save as he is proclaiming to the world the ethic and evangel by which his church behind him is living. The prophet and evangelist go out to face the world, interpreting the secrets of Christianity as Christianity is embodied in the Church. I believe we have gotten away from all that—I fear we have gotten away from all that. Let me illustrate. Read the second chapter of Acts. It is the story, as you all know, of the day of Pentecost, the story of the first preaching of the Gospel in the power of the Holy Spirit. Look at it again—refresh your memories, get some of its lights—look at it carefully. Recall then, first of all, that it was not the preacher who attracted the crowds, it was the Church that attracted the crowd. They did not come to hear Peter, they came to see what was the matter with the Church. And what did they find? Not one preacher, but the whole church, filled with the Spirit, with a new, spiritual fire of love toward Christ, such as they had never dreamed of. With what result? Their eyes were aflame with a new light, their lips were filled with a new song, they sang in other tongues. Nobody preached in other tongues—the gift of tongues was not for preaching, but for praise, for arresting attention. The Church was aflame with the fire of the Holy Spirit, with passion, with enthusiasm. The Church drew the crowd. Now you see the point I want to make. It was the

people who drew the crowd, but the crowd stayed when they came. What meaneth this? Some thought they knew. "This means strong drink." Now, now! The Church has attracted the crowd. The crowd is asking questions. This is the preacher's chance. The Church made the chance for the preacher. You know as well as I do. Peter's whole sermon was based upon that inquiry. The whole city was gathered together to try to understand the phenomenon of the Church. They could not understand it. They tried to explain it, said they were drunk. And Peter started to talk. He said:

> Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day.

This is what he meant to say: You are near the truth, but you are far from it!

> But this is that which was spoken by the prophet Joel.

Listen: They said, "What meaneth this?" Peter said, "This is that—" This is that which was spoken by the prophet Joel." He put them in relation to their own Scripture, and when he had done this, he went on and on. The whole chapter gathers around the word "this"—this—this—this. "This," is the big word in the chapter. Peter said: "This is that which was spoken by the prophet Joel." "This," is the biggest word in the chapter. And what was this? The Church, aflame with fire and enthusiasm. "This." Peter said, This is my chance. This —this—this—what Christ has done. Now, get to business! And three thousand were swept into the kingdom. The Church was aflame. They started enthusiasm. And Peter followed their lead. That is a good thing for a preacher to do. The sermon was based upon their inquiry, and it was Biblical. Today the preacher is supposed to fill his Church. It is not his business, it is your business—to attract the crowd. But, you say, "not likely!" I agree. The people of the city thought these men were drunk! Would, Oh men, that you were drunk because of your Christianity! "But," we say, "We should not like to be seen on the street in such a condition!" Exactly! That "should not like," is the trouble with the Church. We have sat upon our safety valves so long that there is no power left, no life left, no flame to our eyes, no song on our lips, no enthusiasm in our hearts. And we expect the preacher to fill the Church. It is the part of the Church to attract the crowd and give the preacher a chance. And when we have filled that church, you may rest assured that the flame of God's fire will fill the place, and with real enthusiasm they will go out to take the Ethic of Jesus Christ to the nation. And the nation will hear. As surely as the Church is living in the purity of the Christ-ideal, so surely will the na-

tion glow in the light of her fires. And that is the method by which the Bible is to be made a prevailing power.

Let me finish, as I always must, on the personal note. There is no discussing the Church, for we must begin with the several members of that Church. Once more, let us go into our inner chamber, enter that secret and sacred place and with the doors shut put to ourselves this question: Am I behaving as I ought, today, in the house of God, which is the church of the living God, the pillar and ground of the truth?" Let that question be asked in that sacred place, and let it be answered there, in that same place. For in proportion as we see the greatness of the glory of our responsibility, will we give ourselves anew to the whole Word of God, to study it, to know it, to live by it, and so to proclaim it to the world.

How to Study the Bible

By REV. G. CAMPBELL MORGAN, D. D.

My dear friends, this evening, to use Paul's words, and yet not in Paul's sense, "I am in a straight betwixt two." It has been my privilege to speak to you in these evening hours in a very general way on the subject of the Bible. I spoke on the first evening of the value of the Bible in national life. I spoke last evening on the responsibility of the Church for giving the Bible to the nation, making it powerful in national life by incarnation and proclamation. Now, my difficulty is created by the fact that this is the last opportunity I will have, and there are two distinct subjects upon which I would like to speak: One, the study of the Bible; the other, that of teaching the Bible to the young. I have sought advice about this, especially from one here whom we all love and honor as a Bible teacher, Miss Grace Saxe. I find that her inclination runs with my own judgment, and I will talk about the study of the Bible. I am sorry not to be able to take up the other subject also. But tonight, the study of the Bible.

I want this evening to talk to you about the study of the English translations of the whole Scripture, at once a subject so great and so far-reaching I can only hope to take it up in a very general way. First, I am going to talk to you about the study of the translations of the Scriptures, not about the study of the writings in the original. That would be another subject. My friend, Professor Robertson, who is recognized as one of the greatest authorities on the New Testament, has put the whole Christian world in debt to himself for that matchless "Study of the Translations." And now, tonight, I have resolutely used the word Translations in the plural, for I am referring to the study of the Scriptures as they are available to us in our Mother Tongue in the different versions: the great Authorized Version, as it is called, though always a misnomer—the King James Version; and our English Revision; and your American Standard Revision, much better than the English one, and I have no hesitation in saying so. And so, tonight, the subject before us is the study of the Scriptures in the English tongue, as available in the varied translations. Moreover, I am going to talk about the study of the Bible in a very general way, indeed, not merely the studying of the Bible by Christian believers, but the general subject of Bible Study.

I submit, by way of introducing, that no man may speak of himself

as educated from the standpoint of literature, who is ignorant of this great Book. By all the publisher's tests, it easily stands the first of all books. Three tests there are, for the standing of a book: three tests which we often consult in some of the current magazines, the "Bookman" for instance. The first test is that commonly called the "best seller," testing a book by its sale. It is not the final test. Some of the best sellers die soon, thank God. Nevertheless, it is a test, and if we submit the Bible to that test, there is no other book that ever was written in any language that begins to compare with it. The sales soar right out of sight. The second test is a far better test—that is, the length of its own life. If you test the Bible by that test, its length of life, once again, no other book has lived as long as the Bible. I mean now our English version—which in itself will stand the publisher's test of long life. And the third test is the spread of circulation. This is the final test of the publisher—as to whether a book so appeals to humanity generally as to bear translation into other languages. When you adopt that test, no other book comes any where near it. Just one Bible society, with which I have association, is today publishing its literature in over four hundred languages and dialects, issuing Bibles every day in languages spoken by eight-tenths of the entire human race. Nothing else approaches that. Now, I submit as a general proposition, to everyone who may be in the house, whatever your attitude toward Christianity, no man who dares to consider himself educated in literature can afford to neglect the study of this very remarkable book, which we call the "Bible."

I repeat, now, I am going to discuss the study of the Bible in a very general way. A question arises which perhaps one ought to face: Is it possible to study the Bible unless you are born again? Now, there are thousands who hold that it is not possible. There are thousands who hold that in order to come to the study of the Bible you must come with the guidance of divine light, and must accept a certain position concerning it. There are elements of truth in that. I am one who believes that the Bible cannot be perfectly studied without the illumination that comes from the Holy Ghost. And the Bible must be interpreted by experience. We have to bring something of experience and an attitude of submission to its guidance, if we would study it intelligently. But today I think there is nothing more important in our evangelistic work than to turn to young people whether members of the Church or no, towards this literature, helping them to read it themselves, giving them such directions as will enable them to go to the reading of it. Wherever you bring young life —passing through our colleges or universities—wherever you bring young life to the study of the Bible, you are placing them in the best position, where evangelism is possible. For I have confidence in the Bible, if you can just get men and women to study it perfectly, and

are willing to abide by the result as to their attitude toward it and its effect on them.

These are preliminary words. I must address myself to my theme. I am not going to be technical tonight, but am taking up the subject in a general way. I will tell you what I am going to try and do. (I must say to the preachers present that I have never been able to get away from "secondly, thirdly, fourthly," and so on). I am going to take the audience into my confidence. Therefore: I am going to give you first, a brief Bible reading on the subject; Secondly, I am going to inflict upon you—that is a proper word to use—a page out of my experience in the matter of Bible study; Third: I am going to give you a list of some of the most general hints on the subject. And this evening's address is but an introduction to the subject itself, for the subject itself could not be discussed in a single evening.

As to the Bible reading, I want to give you three portions of Scripture. I hardly need turn to them, they are so familiar. They have to do with the study of the Scriptures, and are all found in the New Testament. I could have turned to the Old Testament, and have found very much of importance in that portion of the Word, but I cannot dwell upon that this evening. The first is the statement of Christ:

> Ye search the scriptures; for in them ye think ye have eternal life: and these are they which testify of me.

The next is a statement made concerning the Bereans, in Acts 17:11:

> These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so.

And third, I am going to turn to a passage in Paul's letter to Timothy, beginning with the thought that all Scripture is inspired:

> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

These are the three passages. I know you knew what they were before I turned to them at all. "All Scripture is inspired of God." Then Luke says that these Bereans were more noble than the rest, in that they searched the Scriptures. And Jesus said, "Search the Scriptures." In every case, our Lord Himself in His words to the Pharisees, Luke in his reference to the Bereans, Paul in his letter to Timothy, were speaking of the Old Testament Scriptures. Don't let us forget that. I am referring to that now in order to emphasize the New Testament attitude to the Old. For us, the Old is fulfilled in the New. All that

Paul, Luke, our Lord, said in reference to the Old Testament is equally true of the New. I take these passages to refer to the whole Bible. As St. Augustine put it long ago, Christ is latent in the Old Testament, he is patent in the New, Or, as I have sometimes said, in my own presentation of the subject of the harmonies of these Testaments, the need for Christ is revealed in the Old Testament, the supply in Christ is revealed in the New. The two are unified. If that be understood, let us turn again to this passage in John, and read it once more, and look at these words for a moment in their bearing on Bible study. Let us look at them in the King James version:

> Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

I must make reference here to the difference in the two versions: the revised version reads here, "Ye search the scriptures—." Just a moment, let us consider the question as to whether the authorized or revised version is right. It is a question as to whether the sentence is imperative or indicative. No man can be dogmatic at that point—it may be "search the scriptures," or it may be, "ye search the scriptures;" there is nothing to indicate the difference in the original. You must decide between them. As to my own opinion, I have no hesitation in saying the revised version is right. Our Lord was not commanding. He recognized the fact that they already searched, that he was dealing with searchers, religious teachers, rulers, with men who were expounders of the Scriptures, in a certain way, after a certain fashion. They were constantly studying the "law and the prophets." What Jesus was doing in this address, was showing them that though technically they were students of the sacred writings, that really, spiritually, they knew nothing of their own Scriptures at all! Listen, and you will find that Jesus said:

> Ye search the scriptures; for in them ye think ye have eternal life: and these are they which testify of me.

And now, listen to the words preceding that verse:

> And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Now I have referred to this passage, and taken a few moments to discuss it technically, and I want to say that in these words of Jesus you have a direct revelation of the wrong, the false method of studying the Scriptures, and you have implied the true method.

Let me simplpy state this and go on. This false method, adopted by these men, began in the assertion that by searching the Scriptures, men gained life. In the whole writings, frequently spoken of as Moses and the Prophets, the books were, as you know, divided into three divisions. If men studied these, committed them to memory, they gained

life. It was so among the Rabbis at this time. More "torah," more life. They also taught that by committing to memory certain parts of the Bible, as well as acquainting themselves with it technically, they would have eternal life. That view exists to this day among some Hebrews. I spent three years of my life among the Hebrew people, in educational work. I was there for teaching, never for preaching, which accounts for lots of things. And most of the school could take up the "torah" either in Hebrew or in the translation, and recite anywhere you started. And the old Rabbi, one of the most intelligent men I have ever met, although he was not a Christian, held that having done that, he had gained in some sense life. And our Lord rebuked that view. Our Lord denied it, and showed in some measure the truth that exists behind it:

> These are they which testify of me—

by which he meant, "You are committing things to memory, searching, searching the Scriptures, doing all sorts of things with them, dealing with them technically, thinking they are going to gain for you eternal life. You are not letting the Scriptures talk to you themselves, and bear witness of me. Come to Me. I give life. There is no life in them." There is no magical value in the study of the Scriptures. Come to them with an entirely open mind, letting them lead, willing to follow where they lead, and they will lead you to Me. But I have come, and you do not know Me. You have a technical knowledge of the Scriptures and no vital relationship with them. You have never studied as you ought to have studied." Such was the rebuke of Christ. They had neglected the things that were fundamentally true. You and I need to bear that in mind, when we talk about the study itself. There is no magical value in the Bible itself, save as it points the way to Jesus Christ.

I have devoted my life for the last thirty years to a study of the Scriptures in a certain way. Now, I might have done all the work that I have done in "searching the scriptures," I might have dealt with each book in logical order, I might have taken every book somewhat in my own regular method, and I might have attained to the whole of it, and never touched life, and never had life touch me. There is no magic in the Book. You can study about it for a lifetime and never touch life. But on the other hand, if you and I will give ourselves to the study of these Scriptures with an entirely open mind, allowing them to lead us where they will, attempt with the simplicity of honest discipleship to find out what they say, they will always, invariably lead to the Christ, to the Lord, "in Whom we live and move and have our being." That, in itself, is an argument for what I said earlier in the evening. Place a Bible in the hands of some young fellow or some young girl in college, finishing their course, say to them: Read that book, give yourself

to the study of it with the same diligence that you give to the study of other subjects, come with an entirely open and unbiased mind to the study of that literature, cease to listen to what I think, or what any man thinks about the Scriptures, turn yourself entirely from human interpretations of the Scriptures, study the Scriptures with an open mind, let them lead you where they will,—if we could get men and women to do that, they will lead them to the Christ, invariably. They will be brought to Him by these Scriptures. You and I need to recognize that in all our endeavor to lead men and women to the study of the Bible.

And Luke says that the Bereans were more noble than the rest in that they "received the word with readiness," and "searched the Scriptures daily." Here we come to that word, "Readiness." Now, my dear old Father—I love his memory still—misinterpreted to me in my boyhood the meaning of that verse. He used to tell me: "Don't forget the Bereans. They were dear sweet people, who did not raise intellectual difficulties. They believed easily." Now, that is exactly what they were not. They were the exact opposite. It was a great word, that about Berea. Remember that Paul had seen a man of Macedonia and had answered his call—went straightway. He had loosed from Troas, and come by a straight course to Samothrace and Neapolis, and from there to Philippi. They passed through the country of Macedonia, as far as Thessalonica. And here Paul was in peril, the city in an uproar, the house where Paul was staying was assaulted, and his lovers got about him, and sent him away, off the highway, to a little, quiet place, Berea, on the by-way, not one one the great cities. Berea was not one of the cities you would strike in your traveling from New York to San Francisco, stopping somewhere to change. It was off the road, a little town on the by-way. Why are you taking time to stress that? Because I think it is important. Some men think it is quite easy to preach in a little quiet village nestled among the hills, but difficult in the city. Do not fool yourself! Any man can fool a city crowd, but not the village folk, who dwell in the by-ways. There you find the quiet, thoughtful students. Paul went there and talked, talked in the synagogue, gave them the sum and substance of his letters—he wrote Hebrews; it is my opinion, my view, that he wrote Hebrews. Or else Paul talked it and Luke wrote it. But we are not talking about that. This is my point: they heard the word with readiness of mind, and then they tested it. They searched the scriptures—to see if these things were so. The nobility of the Bereans—they did not test the Scriptures by the preacher, but the preacher by the Scriptures! That is where their nobility came in—in the realm of faith. I have been telling in connection with this, in my own country, a story. I tell it here almost with trembling. Is Dr. Robertson here? I hope not. This story is about his beloved father-in-law, Dr. Braudus. When he was down south one

time, he came across a negro preacher, who interested him very much. He struck Braudus' fancy. "Well, Sambo," he said, "I think I can help you in your preaching. I am going to send you down a book, a Commentary, and I think it will help you, and give you some ideas—help you in your preaching." "Oh, Massa Braudus," said Sambo, "Dat am just de book I want. Send it right along." So as soon as he returned home, he sent the book down to the preacher. A year later, he was down there again, and saw Sambo. "Well, well, how is the preaching? Did my book help you any?" "Oh, Massa Braudus, dat is a beautiful book, a wonderful book! But, Massa Braudus, what I has noticed is, the Bible throws a good lot of light upon the book of yours." I think you will agree with me that Sambo was one of the Bereans! He searched the Scriptures, to see if these things were so. There stands revealed the importance of the study of the Scriptures by our own people who are attending the preaching services anywhere today. Let me refer in this hour to that movement in my own country which touched yours also, I think, twelve years—the movement of the "New Theology." Many of the leaders have swung back, but they have not brought back with them the young people. If these young people had from their babyhood been instructed in the Sacred Writings, they would have never been unsettled. Therefore it is of supreme importance. Here is one value of the intelligent study of the Scriptures themselves by the rank and file of the young people in our land—that they may hear the preacher, receive his message reverently, but then go home and for themselves examine the Scriptures, whether these things be so.

Our last reference, the one from Timothy. I read it as it is in the King James Version—it serves my purpose that way. All Scripture is God-breathed, is profitable—Paul is telling of the value of the Old Testament Scripture. It is equally applicable to the whole Bible. Let us take a quotation a little farther back:

> From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.

The Sacred writings are able to make us wise unto salvation. And furthermore, they are profitable. What for? First, for teaching. That is fundamental, final, authoritative, something on which you can build. Then for reproof. The root of the word is plumb-line, let down by the wall, to show the perpendicular. Then, for correction, pulling back into the straight; when you have been shown that you are not in the straight, it will show you how to get back into the straight. And what else? For instruction—to carry on the completion of the building. These are Bible values. You have in the Bible authoritative teaching, on which you can build; a test for your building, whether you are

building truly; a correction for your building, if you have not been building truly; and materials which will complete your building. Now go on—"that the man of God may be perfect"—complete. That is the ultimate in Bible study, the ultimate value, the ultimate purpose of it. In this we have Paul's conception of the Biblical value. From a babe to a man completely furnished for good works. The Bible covers the whole ground. Give it to the child, make it possible for the faith of that child to meet the Christ, to which the Bible leads, and through which the child will find salvation. Then good works will go forth. That is the method of building. From childhood, learning the Scriptures, which through faith in Christ will bring salvation. Then the use of the Scriptures for teaching, for testing, for correcting and for the completion of the building.

Those, very briefly, are the passages to which I want to direct your attention. We will leave them, thus only touched upon, praying that the atmosphere will help us in our further consideration of this subject of Bible study.

Now, second, I am going to inflict upon you a page from my own history. I am doing it, not because I think you need it, but because I want to help you to help certain other people who may need it, because you may come across some young folk who need just this. I was born in a home which may be described as Puritan of the Puritan. My father was a man of one book, and that book was the Bible,—in a way in which his son never has been. I am not apologizing, not criticising, simply stating a fact. The greatest privilege that God has granted me was that I had my father and mother with me in their last wonderful years. My father lived to be eighty years old, and never read a novel of any kind, nor of any description. In that he was very unlike his son. I am not apologizing for, or criticizing, either him or myself. I am just simply giving you the facts. He never allowed me to study Shakespeare. I never read Shakespeare until I left home—I just use that one instance as an illustration. The Bible was my father's Book. When I take up the Bible to read it I always think of him. And the Bible was the one book that was taught to me—"from a babe"—quite true, literally true. Now you will see what that meant. In my babyhood, childhood, boyhood days, up to the age of sixteen, I did not know there was any opinion in the world worth listening to but my father's. The Bible was God's Word. My father said it was; my father believed it was. Brethren, I think my father was right! But wait. There is where I lived. Then at sixteen I was flung out into an entirely new world. At that period, now a generation or more ago—many of you of course will remember it—the whole church of God was held up for the moment in its thinking and in its opinions by all the revolutionary kind of work being done by the physical scientists—Darwin, Huxley, and others. And I was flung out into that world—into that world of critical

thought that they were creating by their discussions and arguments, and so on. I am not arguing whether it was right or wrong—I am just showing you a youth, brought up in that atmosphere of perfect faith, suddenly flung out into a world of doubt. What effect did it have on me? It had the effect of compelling me to make my own judgment, to face this thing for myself. I had begun to preach before this—I began very young; indeed I began at thirteen, and had been preaching for three years in cottages and everywhere I could get a chance. But now I was up against the question of the authority of the Bible and of revealed religion, hating the thought that what my father believed might possibly be wrong, but right up against these things. What result? There came a moment when I had to stop preaching. There were two silent years in my life, from the standpoint of testimony. I will thank God to the end of my days, that during that period I did quit preaching. Thank God I was honest enough not to stand up and preach when I was not sure, myself. That is another point which I only touch in passing. But going on, now—the time from nineteen to twenty-one, I was silent, facing this whole thing. There are crowds of you here who never had that experience, and you do not need to run about seeking it. But I want, if I can, to generate in your souls some sympathy for young folk who have that experience, those of them who have been born into homes of that kind, or who have been brought up all the way in an atmosphere of doubt. If you are going to bring them at all to the Bible as the Book of God, you must reckon with the fact that they are not sure that the Bible is divine literature, are not sure at all of the things we quite firmly and confidently believe concerning God. I set out to buy every book that defended the Bible, quite literally. But the more I studied, the more perplexed I became, until there came an hour in my life—I had just turned twenty-one years of age—there came an hour when—(I am going to say what I believe happened)—there came an hour when the Holy Spirit of God led me to one decision for which I shall thank God forever. I put it that way because of what happened. What was the decision? That I would quit reading any book that talked about the Bible, that I would stop reading all books that attacked the Bible, stop reading all books that defended the Bible, stop reading all books of any kind about the Bible, and give myself with an unprejudiced mind to a study of the Bible itself. That was the decision to which I was led. That happened in Birmingham. I was there a few months ago, and having an hour to spare, I walked up the street of the city to the place where that happened. There was the window of the little room in the little house, and I remember the very hour in which it happened. I gathered up all the books I had been reading, and put them in a cupboard, and I locked that cupboard. I said, "Now I am going to read this Bible, study it as though I had never seen it before. I will not come to it with any prejudice for or against. I cannot ac-

cept my father's view, neither can I deny it. I am not prepared to accept these views I have been hearing during the last few years, neither can I deny them. I will take this Bible, and study it for myself." That was about thirty-four years ago. Did you ever unlock that cupboard? Oh, yes! But not for years. Not for ten years did I read any book about the Bible. Now I read anything about the Bible, for or against. I sometimes think I get the best things out of heresies! However, don't you make a note of that! But when once you are sure about your Bible, do not be afraid of any heresy. Do you believe your father's position? Not in every particular—but I am not going to tell you about that. Have you gotten back to your father's belief in the Bible? Absolutely! I am perfectly, passionately, gloriously convinced. This literature is divine, God-breathed literature, all of it, from beginning to end. You cannot break in upon its unity by the removal of any of its parts without marring its value.

I thank you for the patience with which you have listened to my story. You see now why I told it to you. I want to stop some of you people from being angry with young folk who raise questions; I want to tell you that they do not quite understand, and that they are honestly seeking for light. Bear with them, help them, stand by them, but do this one final thing: beseech them, and in beseeching them, help them, to study the Bible for themselves, to bring an open heart and an open mind to the study, and to study the Bible rather than what men are saying about it. The result? I am convinced what the result will be. There will be a return of loyalty to the Bible, at the end of the study of the Bible. Let the Bible speak—it will be its own vindication.

Finally then, for a few moments, let me give a few general hints about the study of the Bible. In the first place, I say this to all young people when I urge them to take up the study of the Bible. You must recognize the fact that when you are beginning to study the Bible you are dealing with literature that at least claims to be the literature of religion. I do not ask you to believe that this religion is true, but I ask you to give it the respect that you would give to any religious literature.

Now, some of these general things to which I refer. I would say to young people, and I say to you now, get rid of false methods. There are a great many methods of dealing with the Bible, justified under certain circumstances, but do not imagine when you are doing these things that you are studying! Some people, for instance, keep the Bible by them and in any time of doubt or perplexity, they open it at random, put their finger blindly on a verse, and look to see what it says, guiding their actions by the reading of that verse. I do not want to hurt anybody's feelings, but to me that is wicked juggling with the Holy Scriptures! I tried it just once, and when I looked, I found my finger upon the story of Balaam and his ass! But listen, and I will

tell you what I do do. Some people may think this is also a superstition, but I count it a fact. Again and again at the family altar, in the regular reading, a verse, a sentence, or a phrase will come to you—come out of the regular reading,—that is just what you need to help you during that day.

Do not read a small portion of Scripture that has been allotted for you by some society, and imagine you are studying the Bible that way. I am not talking against such reading of the Bible—go on reading that portion. In my own home we read the portion allotted in connection with the International Sunday School lesson. We have been doing so for years, except during the war. When my boy went out, I got a letter from him. He said he had a new stunt. (Wonderful how some of your words have come over to us!) He said, "Yesterday I read the first Psalm. I am going on reading one every day. I want you to read the one I am reading out here." Great stunt! Together at the family altar, though he was over in France. We read the Psalm with him until he came home. I do not object to your reading that portion you are reading. Go on; you will get good value out of it. But do not fancy that that is Bible study.

Again, do not buy a reference Bible and follow out those references, and think you are studying the Bible. You are not. There is not a reference Bible that is worth wasting money on for its references. There are great topical Bibles, the Scofield Bible, for instance, whose references are built upon spiritual interpretation. But the usual references are built up on a word—the same jingle, jingle all through. They are valueless in the matter of serious Bible study. It is a false method.

Let me start by saying this volume is not a book. Do not be frightened—it is a book, but that is a result. You will find the unity of the Bible as a result of your study of its component parts. A man coming to a really intelligent study for the first time will find that he has before him a library, in two great sections, the Old and New Testaments. One great section of a library devoted to the sacred writings of the Hebrew people, the other, the sacred writings of the Christian Church, carrying on and completing the sacred writings of the Hebrew people. Be sure and make that distinction. Do not go back to the Old Testament to find the final truth. The New never contradicts the Old; it fulfills it and interprets it. Do not seek finality in the Old Testament—recognize the progressive sense. This is a great Library, of about sixty-six books, by about forty different authors, the writing covering a period of about fifteen hundred years. Now someone says, "Why so indefinite?" There are sixty-six books by forty authors." Well, perhaps. But how many books of Psalms are there? The Hebrews recognized five. There is nothing better that the revisers have done for us than to restore the Hebrew Psalter into its five divisions. Go to the Book of Psalms for spiritual

interpretations of those five divisions, and you will find that each one closes with a Doxology. Again, how many books of Kings? Two? But the Hebrew Bible regards it as only one. Now do you see that it is best to be indefinite? There are about sixty-six books, by about forty authors. Why "about forty authors?" Well, who wrote the book of Joshua? I did not ask who wrote the book of Exodus, for the opinion on that point is unanimous. Who wrote Chronicles? Who wrote Kings? There are all sorts of books you do not know. And here is another question. How many men wrote Isaiah? For goodness sake don't tell me—"You are not going to divide this audience on a question like that?" No, I am not putting the question, save by way of illustration. If I did put the question, I feel sure that a minority in this audience would say two men, and the majority would say one. In a great many audiences in my own country, the majority would say two men, and a minority one. Why am I referring to this? Am I going to discuss it? In the name of God I urge you, do not waste your time discussing that. Read the book itself. Read the Book. But isn't it important? Well, yes, in a sense it may be important, but it is not fundamental. A colleague of mine, a man of God, a saint if ever a saint walked this earth, wrote a little book on Isaiah, and proved to his own absolute certainty that six men wrote it! I was talking to the Professor of Semitic Languages in Oxford, and I told him I wanted the opinion of an expert like himself on the book of Isaiah. He said, "If you are going to decide upon authorship on the basis of differences of style, I will undertake to show you that forty men wrote Isaiah." If you can prove to me that forty men wrote it, or that six men wrote it, I will answer you that more than ever, "it is the Lord's doings, and marvelous in our eyes!" It is not worth while telling you, but still, if you ask my opinion, I will tell you that I am not of an opinion, I am of a certainty that one man wrote it, and I base my conviction not upon the argument of style or language, but upon the spiritual unity of the book—the marvelous spiritual unity. But you young people—I do not want to force that conviction upon you. If you are going to study this Book, do not be side-tracked by any of the things that are merely secondary to the real thing, the study of the word.

Let us get down to find out what is in the Book itself, and let us not fail to recognize that it is a library—we have before us a library to study. How shall we begin? Let us start from this standpoint. I always feel that if I had a class—and I think Miss Grace Saxe will agree with me, I refer to her because of the splendid work she is doing in Bible teaching everywhere, it would be a great joy for once to have a class of say a hundred, who had never seen the Bible at all. It would be a joy to start them in the study of this wonderful Book. I had an opportunity of that kind once. Do not for a moment think that it was a class of uneducated people—you could not speak disrespectfully of this

class. There was never a greater day in my life, than when I was asked to talk to a body of non-Christian Chinese on the subject of the Bible. It was in London, and the session was three hours long. They were clever boys, but they knew nothing about the Bible. The question that came to me first of all was, how to begin. How? Why, take a book from out the library, and start with a book. Where shall we choose the book? Well, for myself, I would say the New Testament, because you cannot read many sentences in the New without having to consult the Old. You can write that down, you who are really students. For a religious attitude, you may take up the book and read sweetly through, but not for study. You must consult the Old Testament constantly for light on the New. Take up the book of Matthew, for instance, and begin with the generations of Jesus Christ, the son of David, the son of Abraham. Who is David, who is Abraham? Turn back to the Old Testament. You can hardly read a sentence without going back to the Old Testament. So I begin by taking a book out of the New Testament, consulting the Old as I go, every little while. What book? Well, personally, one of the Gospels. How I love the Gospels! I used to be afraid of Paul and the Epistles—but there came a time when I was driven into the Epistles, and I lived with them alone for some time. Today I am back in the Gospels, finding the sublimities of them, the far-flung splendors of the words that fell from the lips of Jesus. "Well, as I said, personally I would choose one of the Gospels—though do not forget! I am not committing anyone else to my opinion! Take Mark, then—let us start with Mark from the standpoint of study.

All right, now we have taken a book out, how are we going to study? In the first place, there is one very important thing to do with the book you are reading—whether in the Old or New Testament, whether Genesis or Matthew, any book—either see no chapter and verse divisions, or forget they are there. Get rid of the chapters and verses. How I sympathize with that man I dearly love, whom you all know in this country, that marvelous old man, Henry Weston. I once heard him talking to students about reading the Bible. He spoke of chapters and verses. "Go on reading," he told them, "pay no heed to them. Why, I do not know certainly more than one reference in the whole Bible, and that is John 3:17." I shall never know whether it was a little bit of Weston's wickedness, or whether he really made a mistake! At any rate, get rid of the chapter and verse idea. We have them, but what for? To turn to the place in the Bible and find the text of the minister's morning sermon! That is what they are good for, but that is all. There are no chapter or verse divisions in the Hebrew Bible, or the Greek Bible—the translators put them in, and I think in a few cases, they got sleepy and made marks anywhere. One division is especially bad—that between John thirteen and fourteen—a barbar-

ous division between those two chapters. We pick up the Bible and begin to read the fourteenth chapter of John. But Jesus did not begin there. Peter said, "Lord, whither goest thou?" And Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." And Peter asked another question, "Lord, why cannot I follow thee now? I will lay down my life for thee!" And Jesus said, "Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice. But—"let not your heart be troubled—in my Father's house are many mansions." When you cut those two chapters apart, you have spoiled the whole movement, of one of the greatest scenes in the dealings of Jesus with Peter, and the twelve.

How then shall we begin? Take the whole book, read it rapidly, repeat the reading, do it again and again, until there begins to break in upon you the sense of its movement and its intention. That, to me, is the first, the fundamental method of Bible study. It might be described as the telescopic method, getting the whole conception of the book, getting it generally impressed on your mind, as a preparation for the microscopic view that is to follow. Then you want an examination of the book in all its parts, its sentences, its words. Let it be a technical study, saturated with spiritual power, and may the heart that comes to the work be a really devoted heart. But first, get that general view of the book, and of the Book, the Bible.

Do you say you have no time to read the Bible in that way? Grant me the privilege in a brotherly or fatherly way, if you like, to examine you as to your time. I admit that you are busy, that scores of you do not have very much time. But do you say you have no time? "Oh, yes," you say to me, "it is all very well for you to talk. You could read the book through at a sitting. You have nothing else to do." Now, let me ask you about your reading. How about fiction now? Doing any reading? That is different is it? Well, I don't know. Are you reading good strong fiction, for instance, Dickens? Thackery? That is excellent. What time do you get for that? You see I am beginning to pile up evidence against you. You most excellent people have been deceiving yourselves. "Oh, yes," you say, "I have been doing a little bit of reading, just forty or fifty pages, the last thing at night." But forty or fifty pages is more than the entire Gospel of Matthew, or Mark! The whole Bible can be read through at an ordinary pulpit rate in sixty hours. I said that once in an address given in New York, and afterwards a friend of mine (only a friend could have said what he said; you know you can say anything to a friend) said to me, "Morgan, I think you are lying!" (Those of you who read fiction, will remember in the "Virginian," "A man must smile when he calls me that.") "What have I said?" "I do not believe your Bible proposition, that it can be read through in sixty hours." "Very well, prove me wrong!"

Some time later I saw that friend again. He said to me, "Morgan, you were wrong on that Bible proposition! The very morning after you left, I got up an hour earlier, and read for an hour, and marked my place. I was determined to find out. I did that every morning, clean through. And it took only forty mornings! You were wrong, it does not take sixty hours!" "The reply is obvious," I said, "My proposition was 'at pulpit rate,' not at bank manager's rate!" But I would like to finish that story. My friend said to me, "Do you know what happened? I have been up that extra hour ever since, to read the Bible!" That is a sermon on Bible reading. No more need be said. Just make a beginning, take the Book, read it through, that is the general idea.

I am stopping now, not because the subject is exhausted, not that I have finished all I want to say on the subject, but that the time is gone. I am praying and hoping that out of this evening's address some things of fundamental value may fasten themselves upon your mind and conscience, not so much to help you in your own Bible study, but that you may guide and direct multitudes of people back home, to the Book of Books, that you may help them with the study of this God-breathed literature.

Pertinent Sayings of Jesus

I. "Thus it becometh us to fulfill all righteousness."

By REV. G. CAMPBELL MORGAN, D. D.

I want to take up with you, if I may, a series of addresses upon the pertinent sayings of our Master, a few of the great words that he uttered while he was with us on earth, which are found to have a deeper meaning than that we frequently read into them. And the one that I wish to take up with you just now, is the first great utterance of His public ministry. Let me read to you from the third chapter of Matthew's Gospel:

> Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
>
> But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?
>
> And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.
>
> And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
>
> And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

In those days John the Baptist had come from the wilderness, preaching: "Repent ye: for the kingdom of heaven is at hand," preparing the way of the Lord. And this John was an unusual man, with a raiment of camel's hair, and a leathern girdle about his loins, and he had a flaming message of repentance. The people went out to him from Jerusalem, and from all Judea, and all the region round about Jordan, and were baptized in the river Jordan, confessing their sins. Then came Jesus seeking that baptism—a baptism of repentance and of remission of sins.

Then something dramatic happened. John made a very strange statement. Out of the crowds came this man, undistinguishable from the common crowds by any outward sign or symbol. Do not forget that, brother, when you are thinking about Jesus. The great Masters

of the Middle Ages did a great wrong to Christ again and again by their representation of Him to us, by their suggestion that he was distinguished from the crowd. No one could distinguish him from an ordinary man. It was just what had happened many times before—one of the great crowd gathered around him came down and asked John for baptism. Then happened what I have dared to describe as something most dramatic. John suddenly paused, looked into the eyes of the man and said,

"I have need to be baptized of thee, and comest thou to me?"

And listen! John did not know who that was, when he said that, did not know that was the Messiah. It was years since they had seen each other. John had retired to the wilderness, for, according to succession, he ought to have entered into the priesthood, and he spent years as a recluse, meditating, living close to God, learning lessons that would fit him for his life-work. It may be that he did know that this man was his cousin, Jesus of Nazareth, the son of Joseph and Mary; but he did not know He was the Messiah. How do I know? John distinctly tells us that he "Knew him not," until he saw the Spirit of God descending upon Him. But he did not know it then. An arresting situation.

Let us get to the heart of what I want to say to you this morning. John, Prophet of God, with seeing eyes and understanding heart, saw someone coming to ask for baptism, and as he looked into his eyes, he knew that there was no spot in the life of that man for baptism to cleanse, knew that that man had no need for repentance. John knew it intuitively, if you will, with that intuition that was the result of his own clean pure soul in the fellowship with God. "That man has no need to repent, yet he cometh unto me to be baptized for the remission of sins. That man has no sin." And so he said unto Him:

"I have need to be baptized of thee, and comest thou to me?"

And then the Lord answered him, and spoke the first words recorded in his ripe manhood, words clear, intelligent, poised. Tenderly he introduced them, and definitely he uttered them:

"Suffer it to be so now: for—**thus** it becometh us to fulfill all righteousness."

My brothers and sisters, what I want to do this morning, as God shall help me, is to send you home with one ordinary, commonplace word from the text ringing the changes in your soul. What is the word? "Thus." "Thus." All gathers around the one word, "Thus,"

"For **thus** it becometh us to fulfill all righteousness."

There was no place for repentance in that life. There was no place for the remission of sins in that life. But—

"Thus it becometh us to fulfill all righteousness.

"Thus." The very word shocks you, makes you tremble.

"Thus it becometh us to fulfill all righteousness."

Our Lord had struck the key-note of all his ministry and his mission. By this word he explained that ministry and mission, not only for himself, but for his church, for that sacramental host to which reference has been made this morning, the host of them who would "make Jesus King according to the Word of the Lord." That is the word with which he addresses himself to his age, to the present age, to every age.

"Thus it becometh us to fulfill all righteousness."

Now, working our way backward, and taking up the last word first: Righteousness.

> "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

Here, in the words of Jesus, we have a revelation of what he conceived to be his own purpose and the purpose of all associated with him—"to fulfill all righteousness." And the first word, "Thus," gives us the method by which that goal should be reached, and that ministry fulfilled. Fulfilment of righteousness. Righteousness the goal. What righteousness? It is almost an impertinent question in an Assembly like this, somewhat an instance of super-erogation to discuss it. But more and more I feel that with the new things, we also want a rediscovery of the old things.

What righteousness? Let us get nearer to the word. Knock out that miserable middle syllable. Righteousness. Rightness. Now cut off the last syllable. Right. That is not the definition—I know it. But how shall we define righteousness? Let me remark in the first place that Biblical revelation stands for this fact: Righteousness is absolute in God. Therefore all understanding of righteousness on the part of man must begin with the knowledge of God. Righteousness is absolutely in God. I want to test it.

Go back for a moment to the Old Testament. Go back to the book of Deuteronomy. In the book of Deuteronomy, chapter thirty-two, you will remember you have the great Song of Moses. Listen how it opens:

> Give ear, ye heavens, and I will speak;
> And let the earth hear the words of my mouth.
> My doctrine shall drop as the rain;
> My speech shall distil as the dew,
> As the small rain upon the tender grass,
> And as the showers upon the herb.

For I will proclaim the name of Jehovah:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness and without iniquity,
Just and right is he.

This is a summary, and at the same time, an interpretation. The name, Jehovah, as Moses understood it:

I will proclaim the name of Jehovah:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are justice:
A God of faithfulness, and without iniquity,
Just and right is he.

I have only gone back to it, because in that introduction to the swan-song of Moses, we have the knowledge of God, and righteousness. This must be interpreted by what God is. Brethren, righteousness is a greater word than holiness. Righteousness is a much greater word than holiness. Holiness, the negative, of which righteousness is the positive. What is "Holiness unto the Lord," according to your Bible? Separation. Separation. Holiness means, in God, separation from everything that is impure and unclean. But do you now see that, back of that, is the positive standard of right? So, in a man. Righteousness is more than holiness. Holiness, again, the health which results from the positive right-doing, and absence of iniquity. But righteousness is the ultimate thing. There is no time longer to define it. When we know what God is, we know what righteousness is. The standard of the Old Testament economy first, then as the record develops, we find in the unfolding of God, the unfolding of righteousness—in some senses, not simply in the abstract. Righteousness!

What is righteousness in man? What did Jesus mean when he spoke:

"For thus it becometh us to fulfill all righteousness."

In the case of man, righteousness is adjustment to God, and an articulation with man based upon that adjustment. Are you a righteous man? Am I a righteous man? Are you righteous? Then, if so, wherein does your righteousness consist? That your whole life is adjusted to God, and is moulded by that adjustment. This is righteousness. Now for heaven's sake don't go on thinking about the fact that if we seek after God it will be imputed unto us for righteousness. I know all that. But I am dealing with the ideal first: The life adjusted to God. I do not say a theory adjusted to God. You can have a theory adjusted to God, and be damned. The life must be adjusted to God.

Righteousness! Putting God in the first position, so that all life is adjusted to Him. Righteousness means that we get into agreement with God, our life in agreement with His life. Our lives in such close agreement with Him that we want to do only what He wills, and when he wills it. This righteousness is individual. But we can also apply it relatively, socially. Righteousness: the articulation with each other of souls adjusted to God. You are living in right relationship with Him: I am living in right relationship with Him. We are in right relationship, one with the other. That is the Kingdom of God that is to be. "A new heaven and a new earth, wherein dwelleth righteousness." All souls related with Him, consequently inter-related. This is the solution of all problems, the end of war, the end of strife between man and man, the triumph of righteousness. All souls adjusted to God, in thought, and life, and will, and love. All souls articulated with each other in the unity of such adjustment. A new social order: Righteousness.

Once more: what does that mean in regard to things? What do you mean by things? Things! Just what is meant by "things?" I mean what Jesus meant when he said, "a man's life consisteth not in the abundance of the things which he possesseth." I mean what Jesus meant when He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Great word, things. Things. Things. Takes in everything, I don't care what! My house, my garden, my plans for the future, absolutely everything—things—things—things! What has righteousness to do with things? Everything! Humanity—individuals—in right relationship with God, consequently in right relationship with each other, will have its effect on things—on all things. And what an effect!

> "All things are yours,
> And ye are Christ's,
> And Christ is God's."

And it means first of all that in the Kingdom of Righteousness, man will be set over all things, will be interested in the discovery of things, the development of things, the use of things—never the abuse of things. Having gone so far, I would like to stop now, and go over the ground, but you follow it out for yourself. In this kingdom of Righteousness, the flowers will be no less beautiful, but more beautiful. In this Kingdom of Righteousness, man will have discovered the real secrets God has implanted in dear old Mother Earth—so far, we are merely scratching on the surface! Man will discover and develop and use all things, and will use them in the name of God and for His Glory. Looking on through to the ultimate: man in right relationship with God, and therefore in right relationship with each other; therefore,

using all the things that God has given and entering into all the breadth and beauty and beneficence of the divine intent.

And when our Lord stood upon the banks of the Jordan—let me go back and stand with Him and see how he looked through all the conditions in which he lived, on down through the ages, to me and to you and then on beyond us, and saw as a result, Righteousness! My brother, are you dwelling in that Kingdom of Righteousness, living in that close communion with God that results in a righteous life? If not, you are missing the mark of real fellowship with Jesus Christ. What is your ultimate in Christian life? What are you striving for? To get to heaven? May God deliver you from this conception of the highest in Christian life! God will see that you get to heaven, if, and only, when your hope of heaven is built upon nothing but His blood and righteousness. Positively that is all there is about it. But in the opinion of Jesus, the ultimate attainment of Christian life is the establishment of God's Kingdom here on this earth—that Kingdom of Righteousness. This is the ultimate.

Our Lord spoke in these words about the fulfilment of righteousness:

> "Thus it becometh us to fulfill all righteousness."

Not to create, not to initiate, but to fulfill. I do not know how this sentence affects you, but I utter it as expressing words that have a very profound effect upon my work, especially in recent years. Righteousness possible of realization! The idea is not a dream, according to Christ. Are you tempted to say (though you may never dare to put it into words), "Yes, but Christ would not have believed that, had He lived today." But those words, translated, mean just that. Christ lived, without exception, in the period of greatest darkness known in the world's history. Nothing in the world's history is darker than the blackness of the "pax Romanum," when that happened which has not been able to happen since Christ came: one power, one bloody power known as the Roman Empire, and that power built up on usurpation and militarism. And the nation most ground under the heel of that tyranny was Palestine. Christ was born there. A government by force was sapping the aspirations of humanity. Every relationship of daily life was wrapped in the grave-clothes of traditionalism. And He came then—to fulfill all righteousness! Not to demonstrate righteousness, not to bring about the desire for righteousness, but to fulfill! It is possible for man, in spite of his failings and failures, to be adjusted to God. He came to build up human society, in which man can be articulated with his brother man rightly, because he is in touch with God; and all things are his, and will be used for the glory of God, because of this right relationship with God and man. He recognizes the possibility. Those words of His, "to fulfill all righteousness," are a recognition of the fact that righteousness was even then attainable.

Let me bring another word, uttered later on. You will find it recorded in the fifth chapter of John. Jesus found an impotent man by the pool of Bethesda, and made him well, commanding him to rise, take up his bed, and walk. And the Jews accused him for healing a man on the Sabbath Day. You know the story well. I call your attention to it because of one thing he said. You remember his answer:

"My Father worketh hitherto, and I work."

What did that mean, brother? Just this:—it is one of the most revealing words that ever fell from His lips—that He claimed co-operation with God. That He was working with God in the world of which that man was symbolic. It was as though He said, "What are you talking about? God Almighty can have no Sabbath while that man lies there—while any man is in distress, even though by his own sin." There is no rest for our Lord while any of His children are in trouble, in want, sick, afflicted, having to live upon charity, in need of love and care, and protection. Do not you understand? God is at work. There is no Sabbath for God while man is shut out of his Sabbath. In that very fact, by those very words, Christ is announcing the operation of the plan of righteousness. He who came to fulfill all righteousness could not rest in the presence of the triumph of iniquity. And when you people who name the name of Jesus Christ settle down in a world of wickedness, singing praises of the hope of Heaven, and allow sin to be in the world, you are losing the very nature of Christianity. God is restless while men are restless. God is always at work while the impotent man lies there living upon charity; while humanity is falling short of the mark of the high calling. And the plan of righteousness is to work. Jesus came to fulfill all righteousness.

So I come to the end. How? Thus, thus, thus—"Thus it becometh us to fulfill." What was the "thus?" I have no more to say than I have said. I can only repeat. Think of it quietly and earnestly. John had said in his own soul, "Here is a man, coming to ask me to baptize him in the remission of sin. He has no sin. He needs no repentance. That man has nothing of which to repent, and this baptism means repentance." Hence his protest against the baptism:

"I have need to be baptized of thee, and comest thou to me?"

And the Lord said,

"Suffer it to be so now: for **thus** it becometh us to fulfill all righteousness."

By the words of that very phrase we find what we are hunting for. By the working of that very principle we find the method of fulfilment. Because of the working of that principle in the life of our Lord, righteousness was fulfilled in Him. The guiltless taking the place of the guilty. The one who has no need for repentance, repenting. The one

who has no sins for which to seek remission, taking the place and seeking remission. Brethren, let me put this in another way. When Jesus of Nazareth, pure, spotless son of man and Son of God, went down into the River Jordan, and was baptized of John—John, I think almost trembled as he held the sacred form—what happened? Jesus went down repenting of sin, asking remission for sin. Whose sin? Not his own—but yours! but mine! That baptism in water of the River Jordan was the consecration of Christ for his ministry—there he took upon himself the sins of the world, just as truly as when he hung upon the cross of Calvary. And He stood alone from all others. Do not talk about your being baptized in the same way as Jesus Christ. That is impertinent!

One time when talking to the crowds (Luke alone records it) He broke out in one of those marvelous soliloquies, and this is what He said:

> I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

It is a reference to the coming passion, the baptism of His inviolable ministry, the whelming of his soul in the dark hours of suffering and of death. His baptism is symbolic of that. And "Thus," he said, "It becometh us to fulfill all righteousness." It was as though He said, "John, Righteousness cannot be established by the denunciation of sin, though that has its place. You cannot fulfill Righteousness by the exaltation of the Divine Ethic, though that also has its place. Righteousness can only be fulfilled, for us" (No, let us forget the plural pronoun for a moment, and go back to the singular, "myself") "the only way for Righteousness to be fulfilled is for me to repent, who has no need to repent—to repent for others, to take on their sin, that these others may go free. Righteousness is exalted as you denounce sin, it is exalted as you initiate the Ethic of Heaven; but it cannot be fulfilled save as men and women are ready to follow, to give up rights that others may be free and brought to that Righteousness."

> Thus it becometh us to fulfill all righteousness.

Oh, my brother, the unveiling here! How shall I speak of it? This wonderful Old Testament is full of Righteousness, and what glorious unveilings we find there. But save in the experience of certain great souls in the past, this ideal of Righteousness never emerges. In the experience of certain great souls, this idea does emerge, but never as a statement, or as a doctrine—never as Christ brings it here. This is a new idea of Righteousness. God's passion for Righteousness is such that He cannot be satisfied unless and until those who have failed in Righteousness have had it made easy for them to realize Righteousness "Thus."

Now, go back to the plural pronoun, for here in this Bible, both in the Old Testament and in the New, I find the realization of this ideal in other souls. This principle was written in the life of Moses, on that occasion (You will remember it, my brother) when in the Mount he talked with God about the people in the valley, and said, in effect, "Lord God, Jehovah, if Thou wilt, forgive these people;" and then he rises to the height, to the very highest, "Blot me out of the book of Thy remembrance." That is the principle. "Let me die, if only they may live." And this great principle emerges again in Romans—I know that many commentators try to explain away that verse but I tell you that Paul meant what he said:

> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

He thoroughly meant it. And he was never so near to the heart of his Lord as when he said that; for Christ himself was made "accursed" that others might receive the blessing. That is the principle.

My brother, there is not time to make careful application, at any length. Looking out upon the world, trying to follow its own foolish way toward the establishment of righteousness—do you not see what is your business, oh man? God have mercy upon you, if you are trying to avoid it! Our job is to try and see that Jesus meant the establishment of Righteousness to be this way: Giving up Rights! Not the giving up of wrong things. Dozens of men do that apart from Christianity. One knows of hundreds and thousands of men who make no profession of Christianity who are living decently—living clean lives, giving up things that are vulgar. God help you! Do not imagine that you are saved because you give up this and that! It is "Thus." Are you prepared to give up your Heaven if you can help someone else win it? Am I prepared to give up my rights, even my Christ, if by so doing I can bring the Christ to others?

Christ was striking the note of the music, the chord of the dominant, the prelude of the master-music of His message and His mission—the ministry of His passion. It is this: Righteousness, the goal; its fulfilment, the purpose; and the method, identification of himself with the sinner, taking all the sins upon his sinless self, bearing all our burdens, giving up all personal rights in order to do that.

> Thus it becometh us to fulfill all righteousness.

Let us lift our eyes to the coming days, my brothers and sisters, looking out upon them. But in God's name, do not let us stand and watch, when the world is writhing in agony. Oh, Church of God, there is something for you to do. Get into line, step after Our Lord. Get

into ways that mean realization of Righteousness—fulfilling it, hastening His coming, and the establishment of the Kingdom of God upon earth, that Kingdom wherein dwelleth Righteousness.

Let us go, this morning, with that one fundamental word. Let us pray that to us individually the meaning may come with new power —to us, who name the name of Christ.

Pertinent Sayings of Jesus

"Whosoever doth not bear his own cross and follow me cannot be my disciple."

By REV. G. CAMPBELL MORGAN, D. D.

These morning hours I am endeavoring to lead you back, beloved, to a reconsideration of some of the sayings of Jesus. Yesterday morning we considered the first recorded utterance of our Lord, as he faced his public ministry, the words, the significant words, spoken to John on the banks of the Jordan:

Thus it becometh us to fulfill all righteousness.

I want to direct your attention to a passage found in the fourteenth chapter of Luke, and I want to read the whole passage. Before reading, however, let me introduce it by a reference to the larger context of the passage I am about to read. You are all familiar with the fact that in his Gospel Luke gives us a great deal about those months in the life of our Lord, when he was exercising his ministry very largely in what we have come to speak of as Perea (although never spoken of thus in the Bible), that district on the other side of the Jordan. His first year was spent very largely in Judea—not wholly, but very largely. We speak of the Judean ministry, that first year, a period of comparative quiet. Then he was preaching and teaching, and working sometimes near the Jordan. That means that he was in the land that was looked upon by the righteous rulers as a land of privilege. Then at the imprisonment of John by Herod, came the second great period in the ministry of the Lord. He moved on up into the danger-zone. Do not mistake that, when you read it, and think that when John was imprpisoned Jesus was exercising caution and departed! He went into Herod's Tetrarchy—Jesus went to take up the ministry right there, where John left it, and Herod could not silence the Word of God. This was a wonderful period, this time in Galilee, a densely populated district. Josephus tells us that there were two hundred and sixty odd towns and villages scattered through Galilee, mostly clustered around

the Lake, or Sea of Galilee. "Galilee of the Gentiles," was a phrase used to describe it by Judea—a region looked upon by privileged Judea as a region to be condemned. In the later months of his life, he crossed the Jordan, and spent the time very largely in Perea, on the other side of the Jordan, a country not privileged, nor held in contempt, but completely ignored and neglected by the righteous rulers of the time. Luke gives us a good deal about that period.

In my reading of his Gospel, we have here a story of a part of a Sabbath Day in Perea. That story begins in the fourteenth chapter, and runs on to chapter fifteen, chapter sixteen, and chapter seventeen, as far as verse ten. Three chapters and ten verses devoted to the doings and teachings of one-half day in Perea! A Sabbath Day. A great story, especially when you realize its unity in that way. In going over the ground, I want to take a little time to consider what led up to the paragraph I am going to read. It was the fashion for the religious leaders to hold what in these modern times we would call Sabbath afternoon receptions. Many of these rulers, especially the wealthier ones, held open houses. On this occasion, Jesus entered into the house of one of these rulers—one of the chief rulers:

> And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And behold there was a certain man before him which had the dropsy.

Dropsy! Now, that is a most unusual thing! You and I read the story, and it does not strike us at first. A man suffering with that disease in the house of the chief ruler was a most unusual thing. He was not the kind of man who would be asked, not the kind of man who would come. That must be borne in mind as we go. Luke puts it thus:

> Jesus answering spake unto the lawyers and Pharisees, saying,

"Answering," though they had not said a word! They had not spoken. But He knew! They had arranged that that man would be there, to see what he would do. And **answering**, he said,

> "Is it lawful to heal on the Sabbath day?"

And they held their peace. Jesus answered his own question—by violating the tradition of the Sabbath, which he did from the beginning of His ministry. He took the man and healed him, and let him go. Then He said:

> Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?

This was the first movement, after Jesus came into this house. Then he did one of the most unconventional things he ever did—and our Lord was always doing unconventional things. He began to criticize the guests for their manners—for their bad manners. He saw them struggling to get the chief seats, the places of prominence, and he criticized them for doing so, and warned them not to do so,

> Lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

And the whole principle emerges. The place of honor for honorable men. A great principle. When he had done that, he turned around and did something even more unconventional. He began to criticize the host for the principle upon which he had issued his invitations:

> When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompence be made thee.

Lest—there is the word again. "Lest they bid thee again." I want to give you time to think about it. Why, that is the reason you ask your rich folks to come and see you—you want them to ask you again! But our Lord had another thought. When you issue invitations on the hope that an invitation will come in return, you are cutting the nerve of hospitality. In these two rebukes, in these two criticisms, Jesus was proceeding upon the fundamental principle governing the Kingdom of God in social life. And one man in that crowd (you will find this in some of the expositors) saw a gleam of the glory of that ideal of life. He said:

> Blessed is he that shall eat bread in the kingdom of God.

I understand him to have meant, "That is an ideal of society, and that man is a happy man who ever lives in a social order where these principles obtain." Our Lord began to talk, "Yes, and that principle is not only for the future Kingdom of God, but for the human heart also. Let me tell you a story. There are three things that keep people from enjoying the social life of the kingdom of God, namely: property, commerce, and human affections." But these are preliminaries. We cannot dwell upon them. Let me read now, beginning at the twenty-fifth verse:

> And there went great multitudes with him: and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever does not bear his cross, and come after me, cannot by my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Now I want this morning simply to go quietly over this paragraph. Let us stop for a moment first. Our Lord left the house, and great crowds were waiting for him outside, anxious to hear him, to see what he might do in working some great wonder. As he left the house great crowds followed him. You may see the picture. Suddenly our Lord turned, stood, and confronted the whole multitude, and said the things I have just read.

What effect have the reading of the words of Jesus on you this morning? I know they are old, familiar, that we have read them all our lives in our lessons, and may be have taken them as texts and preached from them. But down in the very bottom of your lives, what effect have these words on you? I will tell you what effect they have on me. I never read them without wanting to pull myself up and say, "If these are the terms of discipleship, I wonder whether I am a disciple."

I am waiting quite intentionally, thinking in my own soul.

. . . . . .

Our Lord distinctly said to that crowd of people that no man can come after Him unless he takes all the loves of earth which are highest and purest and best, and makes them so far second to that man's loyalty to Himself, that if there is any interference between them and loyalty to the Lord, these loves are to be cancelled. It is perfectly evident what He meant. When any earthly love interferes with loyalty to Christ, that earthly love should be denied. Loyalty to Christ comes first. He went on and said—and these second words in some sense are deeper interpretation of the first—Unless a man shall bear his cross, the man's cross, his own cross—he cannot be Christ's disciple. Let us ask ourselves this question also, quite clearly. What effect does it produce on us? I will tell you the effect it produces on me.

Let us put this in another way, and talk straight out of our deepest

souls. Ninety-eight out of a hundred of us would be inclined to say, "I wish he had not said that." "Is it really so? Is He really demanding that kind of loyalty? Is He asking the bearing of the cross? Is there not an easier way to be a Christian? Cannot I be a disciple in some other way? Won't it count if I join the crowd that follows Him, admiring Him, applauding Him?" No, Our Lord says it doesn't count at all! It doesn't constitute discipleship. I believe that our Lord saw when He uttered these words, what we have seen again and again: resentment, protest, on the faces of the listening crowds. They protested against the terms. They resented the terms. At once they were angry with Him, ready to desert Him, for they did not want to fulfil the terms "Cannot these terms be easier? We do want to stay near, we love to hear you talk, we admire your ideals, we would like to be anywhere, as those interested in you." Oh, that word, "interest." We talk about being "interested" in foreign missions. It generally means doing nothing! That is what it is—doing nothing. Interest! Interest in Christ! Interest! Interest!

This is the only time that the Lord explained to that crowd the reason why His terms were severe. He used two figures of speech. Listen:

> Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finsh it, all that behold it begin to mock him.

That is one figure, the figure of building a tower, the man counting the cost. Then He takes another figure:

> Or what king, going to make war against another king, sitteth not down and consulteth whether he be able with ten thousand to meet him that cometh with twenty thousand?

There are His two figures of speech: the man building a tower, and the king going to battle. Then He says: "So, likewise—" Not at all! In the revised version of the Scriptures, that word is changed. The King James translators were entirely wrong. The words "so, likewise" give the wrong impression. It looks as though our Lord meant: "Just as this man who is going to build must count the cost, just as this king who is going to war must consult, so if you are following me, you had better count the cost, you had better consult." Our Lord did not mean anything of the kind. He told them they were to come without counting the cost, at any costs! Even at the cost of their loved ones, of life, itself! The American Standard Version reads, "So, therefore," not "likewise." Our Lord is explaining his figures, showing them how to use them, appealing to them—constantly appealing to them, urging them to change the situation, to change their attitude toward Him, to become disciples. Suppose you were to build a tower? Would not you

count the cost? So that is why I am counting so carefully, why I want the right kind of disciples. Suppose you were going to war, would not you consult, measure the strength of your army? That is why I must test the loyalty of my disciples. In these two figures our Lord was explaining something of His own mission.

I have been trying with undue care to lay out the real meaning and movement of our passage. Everything depends on that.

Our Lord uttered these severe terms of discipleship. He said in effect (I dare to change his words), "You wonder that my terms are severe. Here is the reason. I am in this world for building, for battle. I want men I can depend upon to stand up until the work is done. I must succeed, I must win." Then He put it up to them: "Which of you, which of you,—would not count the cost, would not consult? Would not you make your terms severe? What king would not consult? Would not measure the strength of his army, whether he can fight the king coming with twenty thousand with the ten thousand of his own?" "Therefore," said he, "That is the reason. You can stay with me, look at me, listen to me, but you must clearly understand that if you are coming after me, to join me, these are the terms, and they are necessary, because of the nature of my work."

The work of our Lord in the world! It opens out a great field. I can only suggest it, as the time is too short. He came into the world for building, and for battle; for constructive work, and for destructive work. These same two figures he used at Cesarea-Philippi when talking to Peter: "I am building my Church: the gates of Hades shall not prevail against it." Building; battle. The same figures. These two thoughts take in the whole Bible, a revelation of the two-fold activity of God in such a world as this. Always building, and always at war with the forces that prevent the building. Your Bible opens in a garden, it closes in a city. The story between is the story of all God's constructive movements. Out of that garden, in spite of sin and evil, He buildeth the city. Always building; always constructing; always moving toward the ideal, the building of the City of God,—to keep up the figure. God is a God of battles, a God of war against the forces that surround and attempt to prevent the building of His great City. My Baptist brother, a great spiritual instinct made Spurgeon call his magazine the "Sword and Trowel," symbolic of the two things. God's work is always constructive, always destructive: building, and battle. You are missing one great part of the Biblical revelation if you say that the Church is to wait for the consummation, and do nothing to prepare the world for that consummation. Her work is all along the way, both constructive and destructive. God is building up His Church, the vocation of which lies beyond the present age, and in the world to come. So He is building that City of God which John saw in his vision. And what was that city? Heaven? No such thing—not heaven at all,

in spite of "Jerusalem the golden" and all those hymns that we love to sing. That City of God comes out of Heaven—the temple of God is with man, and He will dwell there, with them. It is the establishment of the order of God in the world. Our Lord came for the establishment of that order. That fact is greater than any method. I am not going to be cut off from fellowship with any man who differs with me in God's method for the establishment of that City. The method does not count. Our Lord came for the building of the City.

Think of the conditions in the midst of which Christ lived, in the midst of which the Church lives, in the midst of which you and I live. Building must be done. There are forces determined to prevent the building of that City, the realization of the Divine ideal. Against all these forces God is at war, Christ is at war, the Church is at war, you and I must be at war. In other words, Our Lord looked out upon that crowd that admired, followed, applauded, were interested, and he said, "I am in the world for constructive work—building. I am also in the world for destructive work—battle. I need men and women whom I can depend upon." It brings us to this: When our Lord is seeking for disciples, He is, in the interest of His work, far more concerned about quality than quantity.

And it is very necessary to say that today! I do not want to indulge in anything like criticism, but I must say what I believe. For the sake of the Church of God, I must say what I believe! We are on the eve of movements such as the world has never seen. Yet, we are still obsessed by the passion for statistics. Three years ago, there was a little notice in one of our Church Papers (the Congregational) to the effect that, as a result of war conditions, it was impossible to publish full statistics in the year-book that year. I said, "Hallelujah! May God grant that they will never publish them again!" I am committing no one to my position. But I want to say to you, that I do not sign many pledges! As a rule, I don't like them. But I would be glad to join a league and covenant, in which the Churches would decide to publish no statistics for fifty years! We would gain in spiritual strength, if we would turn from the conception that God must have a mob, if anything is to be done!

My brother and I were driving up through the middle of England, and we were noticing the little chapels, quietly, here and there. One little chapel in particular attracted me. It was twenty-five feet square. I got out and measured it particularly. It was just twenty-five feet square. What aroused me was a stone over the chapel door. Engraved on this stone were these words: "My house shall be called a house of prayer for all nations." I called the attention of my brother to it. I wondered how big, since it was to be for all nations! Then I stopped the machine. Suddenly I knew I was wrong. We got out and paced the chapel—just twenty-five feet square! Then I pictured a Sunday

morning in that little chapel: men of toil, with hard hands; women who had laid down their week day duties; a little company gathered there, praying for all nations. And I realized that someone, perhaps some minister, had caught a vision, as he had that message written over the chapel door, "My house shall be called a house of prayer for all nations." Then I watched as I travelled: little chapel after little chapel. Never a great crowd in them; no great, world-famous prophet there; but they were enough to deliver England from moral danger as they held her true to the faith of God, for all time. No, God's dynamic centers are not to be found in the crowd; His power is not interpreted by the crowd. Christ left the crowd, and chose His few disciples. He desired quality, rather than quantity.

Let us go back to the Old Testament for an illustration. (Have you heard Mel Trotter on Gideon? He has a great message). Gideon! It is a story we all know and love, and it illustrates this principle. Thirty-two thousand came when Gideon called for an army. The people too many! What did he mean? Why cannot he use thirty-two thousand? Upon what is he relying? Upon what? Quality! Thirty-two thousand—how are we to try them? Let the men who are fearful and faint-hearted go back home. The proclamation was made. My! My! My! What a movement in that crowd. Right about face, quick march! There they go! How many left? Twenty-two thousand. A depletion, a terrible depletion of the army! What are you going to do, when out of thirty-two thousand, twenty-two thousand leave? Just a paltry ten thousand remain true? Sing the Doxology! Start right in: "Praise God from Whom all blessings flow—." Men and women, I take that principle right out and apply it to you. Are you at all discouraged? Do you think the world is getting so bad that God cannot deal with it? Then, in God's name, retire from the ranks. God can do more with a few that have courage, than with a great mob, all a tremble from morning to night! Again, the men are too many of their kind. They were in a dangerous country, where the enemy might lurk behind trees and bushes. How shall he test them? Let them drink. Nine thousand seven hundred of them, in their desire for water, dropped on their knees to drink. If the enemy came, where would they be? Three hundred drank, and watched for the enemy at the same time. There is the principle. Send back home all the men who took unnecessary time for necessary things. Let them retire from the army of the Lord. There is the principle. God wants quality!

There is a story that has been told all around the world, as I believe, and I want to give it to you this morning, as absolutely true. When that fire of God swept over all Wales, known as the Welsh Revival, one man met his friend, and asked: "Has the Revival reached you yet?" "Yes, it has," was the answer. "How many additions?" "No additions, but thank God, several subtractions!" All of you

preachers, would not some of your churches be stronger for several subtractions? Are you sure you are not the fellow who ought to be subtracted? I say that to my own soul, too. Now, the Lord needs men and women who can be counted upon in the time of building, in the day of battle.

Going back for a moment in conclusion to the terms. What is the first? Loyalty to Him, by us, in our earthly life. Now, is it not a little late in the day for us to talk about these terms being severe? In the summer of 1914 I was at Mundesley on Sea, settling down for a rest, walking the shore at night, certain that Germany would never cross the border of Belgium! I was a pacifist, and still am. I never allowed my children to have toy soldiers in the house! The night Germany crossed Belgium, I said, "So help me God, we have to fight. There is something infinitely worse than war. It is that my beloved nation should stand aside in an hour when justice and righteousness are at stake." I hurried back to Westminster; then began a period I cannot talk about very much. There was no home in London then, but to remain in old Westminster, and that had resolved itself into a little army. Right next door were headquarters of a section of Westminster Rifles. Just beyond, the headquarters of the London Scottish. I hear them now at night! March, march, march. They sang Tipperary—it did not matter—they sang all sorts of things. Week after week, month after month, five million British boys got up and went. Not by conscription —conscription came later. Five million! What were they doing? With great reverence (I do not say they were becoming Christians! Some fools are saying that. No man is saved because he gives his life for his country. I preached the memorial sermon for eighty of our own boys—and the papers all over the country are saying that I preached salvation by sacrifice. I never did anything of the kind). But these boys went. This is the point. I want you to see how they went. Tramp! Tramp! Tramp! They left all of us—left homes. Do you say that they ceased to love their homes, their fathers and mothers, their brothers and sisters, their wives and sweethearts? Not they! Did they not love life? Beautiful life! How they loved it! But the boys realized that there was something calling, calling, calling, superior to the love of father, mother. brother, sister, wife, and child: the call of righteousness and liberty. A most impressive lesson to me! We are facing a world in need of salvation, and the Lord Christ wants men and women to follow Him who will do for him what the boys have done for home and fatherland. The question: Is Jesus Christ to receive the loyalty such as the boys gave to King and Fatherland on my side of the water, and to Flag and Fatherland on your side of the water? We have been letting all sorts of things interfere. We have been playing with Christianity! We have been letting all sorts of things interfere.

What can Jesus Christ do with men and women like that? It is quality he is after—quality! Quality!

Let us take reverently, for a moment, a glance at that other verse, which takes us back along the general idea to the principle we were talking about yesterday morning.

> And whosoever doth not bear his cross and come after me, cannot by my disciple.

I must be plain, in order to be brief. There is a whole lot of nonsense talked among Christian people about cross-bearing. There are people who are suffering, suffering harshly—I am not talking about a little pain, but of suffering severely, very real things. Still, none the less, purely personal suffering. And they say, resignedly, "I have to bear my cross." Dear heart, that is not the Cross! Suffering personally may be chastisement, may be not. It may be the fire by which God is preparing you for service on the other side. But it is not the Cross. What is the Cross? The Cross is always the giving up of that to which I have a right, in order that I may lift and save someone else. That is the Cross. And you take all your passages on the cross in the teaching of Jesus and the Apostles, and you will find that I am right. My dear man, you won't be saved by taking up your own cross! I am not saved by taking up a cross for myself. There is only one Cross by which I can be saved—a lonely cross on the green hill outside the city wall. But if I am to be His disciple, and to help Him in His building and His battle, I can by suffering help Him to save others. And that is the principle of the Cross. Our Lord is seeking us to help win His battles, to put loyalty to Him above all else, to go with Him along the way of suffering and sacrifice in order to help others. There is a great deal of useful Christian work that does not have a "cross" in it. You give a check to the Missionary Society. It is an excellent thing to do. You may give a check for five thousand dollars. Excellent! Don't stop doing it. Only, do not imagine that the Cross is in that—unless your check is of such an amount that you yourself are really coming short. Then you have an element of the cross, and not till then. You joined the Church. Dear heart, refined, and pure, and cultured—you meet Christ there. We thank God for your help in the Church. You joined the Ladies' Guild or whatever you may call it. Go on. But do not imagine that the cross is in that. That is not the cross. But do you remember that day, when in the thrill and throb of what the world would call madness, you sacrificed your refinement, and put your arm around a lost woman in the street and kissed her for Christ's sake—that was the Cross. You were taking up the Cross then. And Christ asks that those who come after Him shall take up the Cross. It is

with such men and women that He can build His Kingdom; it is with such men and women that he can battle against the sins of earth.

The Son of God goes forth to war,
A kingly crown to gain:
His blood-red banner streams afar;
Who follows in His train?

Oh, God, to us may grace be given
To follow in His train!

Let the question of our morning hour be this: Not, what is Christ worth to me. That can never be told. But this is the question which each one of us must settle: "What am I worth to Christ?"

Pertinent Sayings of Jesus

"He that is not with me is against me, and he that gathereth not with me scattereth abroad."

By REV. G. CAMPBELL MORGAN, D. D.

Brethren, dear friends, we have been, during these morning sessions thinking together of some of the outstanding sayings of our Lord. First of all, we listened to that great, first-recorded word, after He had come into manhood's estate, when He was facing the work of His public ministry, that word spoken to John which struck the keynote of His teaching, and revealed the meaning of His mission. Then you will remember that we talked together of the severity of His terms, and dwelt upon that one and only record, given by Luke, at the end of the fourteenth chapter, when He revealed the reason for the severity, under the figures of building and battle, revealing the fact of supreme importance, that is, in His following, quality is more important than quantity. This morning I want to present to you two words that are found in the twelfth chapter of Matthew.

I am going to read, in the twelfth chapter of Matthew, one verse. I would like to read the context, but am not going to. I will simply take it for granted that you are all familiar with it. Then, having read that one verse in the twelfth chapter of Matthew, a pertinent saying of Jesus Christ, I am going over to John, in order that I may read a few sentences from the pen of John, written on another occasion; but, as you will see, having a suggestive relationship to the word of Christ, and helping us to appreciate the meaning of Christ's word. I want to turn to John, chapter eleven, and read a few verses only. John, the eleventh chapter, beginning at verse forty-seven. I am indicating the exact place, because I hope you will read it for yourself, also. John eleven, and at the forty-seventh verse I shall begin to read, and in Matthew, the twelfth chapter and thirtieth verse:

> He that is not with me is against me; and he that gathereth not with me, scattereth abroad.
>
> Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the

> Romans shall come and take away both our place and our nation.
>
> And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.
>
> And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

So much for Caiaphas. And John said, "And this spake he, not of himself." John means that Caiaphas said more than he knew. He uttered a profounder thing than he understood. But being high priest that year—by which John means that God took hold of the nature of his office, and made him utter a thing which, personally, was bigger than he knew. That which Caiaphas said, as far as Caiaphas was concerned, was merely a word of political insight. "If these things go on, we shall lose our power." Caiaphas, the astute ruler, the politician, was recommending that they get rid of this one man who was causing so much trouble. Caiaphas, you know nothing of what you are talking about. Caiaphas was saying, better kill one man than let the whole nation perish. His meaning? Exactly what he said—no more. But John says, "And this he spake, not of himself." There was a deeper meaning than he intended, than he knew. John finds a meaning, according to the divine thought and purpose: the prophecy that Jesus would die for the nation,

> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

There was that deeper meaning, deeper than he intended or knew.

> He that is not with me is against me; and he that gathereth not with me, scattereth abroad.

The words of the passage in John we shall need presently. Let us give our attention to the words of Jesus. My brethren, to me, in many, many senses, this constitutes the supreme claim which Christ made for Himself. I said I did not intend to read the context, for you all know it. Let me refer to it. It was uttered in an atmosphere thick with hostility. Those very religious rulers had upon this particular occasion come very near to committing the sin that has no pardon. I do not say they had committed that sin, but they had certainly approached the confines of that sin, in that they had attributed the power of Jesus to the devil. They had said, to put it into our language, He was in

league with the devil. They had seen the manifestation of God's work, being shown forth through Him, and they had called them the operations of the evil one through Him. Our Lord suddenly and solemnly warned them of the dire danger that threatened them at that moment. In the midst of that warning were these words. In a certain sense they can be left out, and it does not interfere with the direct speech of Jesus to the rulers of the Jews. I am not suggesting that you leave it out—leave it where it is. In the very heart of that solemn warning to those rulers under those circumstances, we find these words:

> He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Take a moment or two with me to look at the text—at these words of Jesus. Notice first of all that this is something purely personal to an individual soul. The first part of the statement leaves out everybody except the individual man in the crowd that listened to Him. In a moment the crowd resolved into individual personalities. He took hold of you, of me, as I might put it, isolated us, cut us off from everybody else. He brought the individual soul up to a standard of judgment.

> He that is not with me is against me.

That is purely personal. But in a moment He interpreted the ultimate meaning of that personal word by a very remarkable statement. There is still the same meaning in it: either with, or against:

> He that gathereth not with me scattereth abroad.

Now, you see what I mean. First of all, our Lord may be said to be seen standing there, bringing every individual soul into direct relationship with himself. "You are with, or against me." What does it matter whether I am with Him or against Him? What did it matter whether this individual man standing looking at Him, listening to Him, was a foe or a friend? A vast difference! Brothers, sisters, you can not be neutral! What does it matter? Everything! You and I are tempted to say, "Quite Right! Yes, indeed! That which is dependent upon relationship is salvation. If a man is with Him, he is saved; if against Him, lost. Quite right." I am not denying this fundamental truth; that, however, is not what our Lord said on this occasion. Brother, you heard me say, did you not, that I am not denying the eternal truth of the above statement? If a man is with Him he is saved and if against Him, lost. That is true, quite true. Only do not spoil the saying of Jesus by making that application of it, when He was not making that application. He said what He meant:

> He that is not with me is against me, and he that gathereth not with me scattereth abroad.

He that is with me, gathereth; he that is against me, scattereth. There, as I listen to Him, I see His own outlook, His own conception of the meaning of His work. Once more I see, in fact, I keep constantly seeing, if I keep studying, considering Him carefully, how the personal attitude is of supreme importance because of its relation to Him and to His work. That is the conception of our Lord Himself, and according to the teaching of this New Testament, from beginning to end. Of course our relationship to Jesus Christ means ultimately and finally the salvation of the person related to Him, but the relation of the person to Him is also for His enterprise, His mission, His purpose:

> He that is not with me is against me, and he that gathereth not with me, scattereth.

Once more, quite in the realm of the elementary examination of these words of Jesus, let me ask you to notice one perfectly simple thing, a most obvious thing. But obvious things need saying. Our Lord did not say, "He that gathereth not with me scattereth from me." He did not say that. I know that an argument from silence is a little perilous but nevertheless I am going to call your attention to it. "He that gathereth not with me scattereth from me." We understand that—it is true; but it is not what the Lord meant, not what He said.

> He that gathereth not with me, **scattereth.**

What is the difference? Any great political leader might use the first of these illuminative sayings. Any great man entering upon a political reform gathers those with him to help him in his propaganda, and it is true of him—now hear me!—that "he that is not with me is against me, and he that gathereth not with me scattereth from me." But the Lord said:

> He that gathereth not with Me scattereth.

Our Lord is the only one who can claim to really "gather," and he that gathereth not with Him, gathereth not at all. Whatever his inspiring motive, whatever his aim and purpose, unless he gathereth with Him, he gathereth not at all—he scatters!

Now, brethren, for a moment or two let us consider this: that in these words of Jesus we have a claim that is perfectly explicit: there is no neutrality possible: with or against, gathering or scattering: no neutrality. The things of life are dependent upon this relationship, all things of life. This is the explicit claim of Jesus. But how? We will never feel the full force of that explicit claim, until we have sat down squarely and faced the implicit claim that Christ made on that occasion. What implicit claim? This: "I came into the world to gather." That is all. I am quite content to leave it there, but we must think

about it. You turn back to the ninth chapter of Matthew, and look at the closing paragraph—that great and marvelous paragraph with its matchless unveiling of the very heart of our Lord. Let me quote a part of it:

> And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
>
> But when He saw the multitude He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.

Jesus saw the people scattered, scattered as sheep without a shepherd, and He was moved with compassion, and said to His disciples:

> The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest.

The central thought there is "scattered"—Our Lord saw the people "scattered," and He had compassion. They were scattered, and He said:

> Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest.

And John wrote, under the inspiration of the Holy Spirit, in reference to the political cleverness of Caiaphas:

> And this he spake not of himself:

Caiaphas said more than he knew. It was no political cleverness, it was the prophetic power of his priest's office which he understood not:

> that Jesus should die for the nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad in the world.

A great idea. John, under the inspiration of the Holy Spirit, wrote that Jesus came to gather together in one all the children of God who were scattered.

Now, brethren, let us for a few moments consider that implicit claim of our Lord. We find in it the whole of the New Testament revelation. And this is the claim: that His mission in the world was that of gathering together. What does that suggest? First let me follow the suggestion, indicate the process: it is quite simple. If you talk about gathering things together, you necessarily postulate a scattered condition. There is no need to repeat. You cannot gather unless things

are scattered. If they are not scattered, you do not gather—perfectly simple. The moment you say "gathered" you are talking about things scattered. Granted. Very well. Go on. The moment you talk about things scattered, you are talking about things as they ought not to be, postulating an ideal of unity. You are either referring to things once unified that have lost their unity, or else to things wherein the condition of unity has never been realized. You are talking in the realm of ideal unity. Talking of gathering postulates scattering, which gets us back to the ideal of unity. Coming to gather up scattered things. Why? Because they ought to be gathered up. It only indicates the process, indicates some of the vast things suggesed by this idea. First: the idea of God's ideal for humanity; second: the scattered condition of humanity; which is contrary to the will of God; and finally: the mission of Christ in the world, that of gathering together scattered things and realizing the divine ideal.

Now, when one talks about the divine ideal for humanity, basing our thought upon human history as we know it, we say at once that in the history of the human race that ideal has never been realized. No history shows us a condition that answers to that ideal of God, or to that purpose of God for humanity. That carries us beyond the question of the divine program and the divine method, to the divine purpose, the question of the meaning of God, the purpose of God, for humanity. Now, talking about the unity of the race—what do you mean by that? I tell you, friends, you have heard a great deal in this last generation, and especially in more recent years, about the solidarity of humanity. Let us sit down in the presence of it, my friends. What do you mean by the solidarity of humanity? You are referring to the fact that the race is finally one, that every generation is related to the previous generation, and that subsequent generations are related to the present generation. There is reference to the inter-related resources, accomplishments, lives—calling attention to the responsibilities of all humanity, the individual responsibility for all humanity! A dream—a vision! There is a great outlook upon the world in that phrase, "the solidarity of humanity." Let me turn aside for a moment, my brother, and consider—where did that phrase come from? Trench, that most eminent student of words and phrases, tells us that phrase was born in the French Revolution! Now, to me, at any rate, that is a singularly significant fact. There is not time to dwell upon it, but I commend it to your thoughtful consideration. There is the French Revolution—and there is that phrase, "solidarity of humanity," as expressing the underlying thought of the period! That phrase, coined in the French Revolution, which was characterized by the breaking up of all order in the French nation—everything broken up—or broken down —a general disintegration of all things. And in the midst of all this, that phrase coined, "the solidarity of humanity!" My word! If Caia-

phas said more than he knew, so have men constantly been saying more than they knew! At the very core and heart of that Revolution, there was an upward reach toward the great divine instinct in human nature, toward the revelation of God's ideal. Justifying the Revolution? Yes, and no! Not as to its method, but as to its deep conception. Do not forget Carlyle. I know he is not always to be depended upon, but he has said some wonderful things. "When you talk about the hundred days' terror in France, never forget the hundred years' terror that produced it." Think of the terror in Russia today—the horror of it! Yes, but think of the milleniums of terror that produced it! Under all revolution, under all upheaval, there is humanity—never abandoned by God. There are wrong philosophies, wrong ambitions, wrong everything—except the inherent capacity and passion of humanity to be what God wanted them to be! One, the solidarity of humanity!

But let us leave this, and turn to the Bible, to the seventeenth chapter of Acts, about the middle part of the chapter: Paul's great address on Mars' Hill. There is nothing in the Bible more wonderful than that. I get very cross when I read some of that recent popular exposition of that address, which tells me that Paul failed on Mars' Hill. Nonsense! What made men think Paul failed on Mars' Hill? There were no statistics! And no word further is spoken about it. Paul went on to Corinth, and stayed there a long time, and no further word is spoken of Athens. And some of these expositors, reflecting upon the "failure at Athens," find a reason for it in those words Paul wrote of his work at Corinth:

> For I determined not to know anything among you, save Jesus Christ, and him crucified.

It is not that the Cross was his whole message but that they were carnal, they could not comprehend anything else—they could understand only Christ and the cross.

> And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat.

There—the expositors did not go far enough, to see the reason. They could not take it all in—but he could tell them that Christ died for them, and that He rose again. But here on Mars' Hill—his address was not a failure: he gave only that one address, and:

> Certain men clave unto Him and believed.

Here on Mars' Hill, Paul gave us the Christian outlook on human history. Let us look at this so. "He hath made of one—" not

"blood." That is a mistake of the King James's translators. It is not found in any text. Not true? Oh, yes, it is true. The blood of the negro, the blood of the Slav, of the Hindoo, of the American—all chemically the same; there is no difference, absolutely none. But that is not what Paul meant, not what he said: "He hath made of one"—spiritually, spiritual unity, the unity of the race. "He hath made of one all nations"—diversity here, nations, of one spiritual unity.

> He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God—

There! Listen to that: "having determined—the bounds of their habitations"—My dear man, you will find nothing greater than that anywhere in the Bible. It is Paul's outlook on history. Have you tried to draw a map of Europe recently? I have, and I cannot do it—you cannot do it. I used to get that off on the boys in my congregation. Get a map of Europe, paint out its borders, redraw it. It cannot be done yet. Does anybody know? Yes. Who? God! Let us get right hold of that. He it is who has fixed the bounds of their habitation. Is the rise and fall of nations like a kaleidoscopic picture? No! He hath appointed their seasons! Let us go back to the beginning—He hath made of one—an infinite variety, all nations, with changes of boundaries, changes of seasons, rise and fall, but—one! That is the "solidarity of humanity"—one! Take another illustration. Begin with Abraham. What was the promise to Abraham? Abraham was to become a great nation, and in him, all the nations of the world would be blessed. And that promise was fulfilled centuries after. Standing on the slopes of the hills near Bethany, listen to the final flower and fruit of the promised race after the flesh—oh, infinitely more than that!—Jesus, the Christ, the Son of the Most High God, of the seed of Abraham, His chosen one. What is this I hear Him say?

> All authority is given unto me in heaven and in earth.

He was seeing things that are not yet, but will be. He saw that City of Jerusalem. Let us think of something concerning it—the tabernacle of God with man—of one thing concerning it: all the nations shall walk in the light of it! The Nations shall bring their glory and their honor to it. See the great ideal, God's ideal for humanity. Not a congregation of individuals, not a miscellaneous mob, but an ordered City. And no dull monotone there, but harmonies! Henry Ward Beecher once said that harmony was concordant difference. Yet some people imagine that when the Kingdom of God is set up, when the King comes, the only way in which it is to be set up, when this Kingdom is established, this Kingdom of Heaven on earth, is that all will

be one nation. That would be a very wonderful thing! What do you imagine that Nation is going to be like? Well, what you think that nation is going to be depends upon what nation you belong to today! No! We shall not be one nation. The nations shall be preserved, they will keep their peculiarities, their idiosyncrasies, their differences—every nation will have that which is peculiar to itself, not shared by other nations. That is the secret of the nations that lie before us today. History is dark and incomprehensible, save as Biblical insight flashes upon it, and God's ideal is revealed. God's ideal for humanity will be realized at last—the ideal of perfect unity: competition completely ended, co-operation forever established. No man seeking that which is not his own, no city seeking to triumph over another city, the death of Kaiserism, of militarism, of all that has at its heart the evil of selfishness. Ah, my brother, lift up your eyes and see. All going wrong in the world? The world growing worse? That is a lie. I am not denying that there is darkness, and desolation, and trouble. But comfort your heart with this assurance. God is appointing the seasons. Right will prevail. We are always to look through the processes to the ultimate.

There is God's ideal. What next? Things are not so yet. The ideal is not realized. Harmony does not exist. Things are broken up, scattered, disintegrated. Look back; look on; and so far as your promises are concerned, there seems to be no hope. No hope? Yet when you speak of that ideal, someone sees a great light. Not realized yet, but dawning. Look again. See Europe as it has been for the past five years—as it is today. Nations cannot get apart—they are inter-related. There is solidarity there, though you cannot realize it, cannot make it real, cannot see the beneficence of it. In this war, there could be no neutrality. There were a few neutrals to the end, but no actual neutrality. We cannot live isolated lives as nations, little or big. All human life is interwoven, national life is interwoven. And yet, and yet—nation at war with nation, man taking stand against man, the Church separated by differences—we wrong the name of the Lord most of all there—families broken up—I know not what! Dark?

But into just such a world, just such a picture, our Lord came. He saw the multitudes scattered. He said of them that they were scattered as sheep—as sheep without a shepherd. Into that condition He came. And He came not to examine, not to report upon it, not to consider and suggest methods by which it might right itself. He came to end it by gathering together—He came to do the job! That is what He came for.

> That He should gather together in one the children of God that were scattered abroad.

How does He do it? He begins with a man, or a woman—an individ-

ual. That is always His method. The moment you get away from living, personal, one-by-one evangelism, you are cutting the nerve of constructive service! But do you say, "You cannot gather one, it takes two to gather?" That is exactly what He does. He comes to a man, and gathers him together! What is the matter with the man? He has gone to pieces, he has lost something, that is what is the matter. Peter, we are always talking about Peter! We know him so well, some of us are so much like him. Peter! Great, big, human, manly nature, endless capacity, but not "together." He was—it reminds me of one of the phrases I learned on this side of the Atlantic. He was "always slopping over," always in trouble, a perfect nuisance to all his friends, always doing something wrong. You know the Bible story. You also know the story of Peter Pan—very pretty for children, but also excellent philosophy for men. Peter Pan, the man who never grew up, always remained a boy. Every now and then you meet someone like that, who never grew up! And Peter was like that. Our lord looked into his eyes and said, "You shall be rock." Could that be said of Peter? Yes. "You shall be like a rock—you shall be gathered together—" But by no power of your own. He will gather you together. What about it? That is what He has done with me, with you, by His mighty, saving power, He is gathering together. I begin to live, when Christ has come and gathered me together.

That is the beginning. What next?

> Where two or three are gathered together in my name.

That is the Church. That is how He is gathering together. That Church is the one whose business it is to reveal to the world God's will, to proclaim to the world God's evangel, to disciple all nations, to bring the whole world into the realm where there comes a realization of the ideal. And presently, Christ will come again when the work of preparation for His coming is completed. Now you want to drive me along the line of investigation, do you not, as to whether I think the time is near? I do not! Or whether I think it is a long time off? No, I do not! Near or far, one or the other—I do not know. God has said I am not to know, and more than that, that I am never to try to find out. But one thing I do know—that He is coming, to gather to Himself His Church, to gather together all nations, to establish judgment upon earth, to realize the divine ideal, to gather together into one—to realize the divine purpose. Now, brethren, in a few moments I leave it.

This implicit claim of Christ—in the light of it, a claim, so glorious, so magnificent, listen to what He has to say to you, and to me.

> He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

I want to say just three things, take them up quickly, discuss them briefly, and be done in a few minutes. First, it means this—My influence in the world is determined by my relationship to Christ: if I am with Him, I am a gatherer; if I am against Him, I am a scatterer. Second, my relationship to Christ is revealed by my influence: if I am gathering, I am with Christ; if I am scattering, I am against Him. Third, back to the starting point—the greatest message of all. It gathers urgency and might from the bigger things behind it. In the presence of Jesus Christ and His mission, there can be no neutrality: with or against, gathering or scattering.

First: This word of Jesus shows us that our influence is determined by our relationship to Him. It needs no argument in this presence, but consider it well. The man with Christ, yielding to His Kingship, trusting Him for salvation, modeling his life after Him, inevitably is a gatherer. His influence would be toward bringing his own family, his friends, to the Christ. His influence in national life is toward the cessation of strife. The influence of the gatherer is that of healing breaches, of the end of strife. He is a peace-maker. And finally, the man who is against Christ—I do not care anything about the methods: he may be a great educationalist, using the word in the modern sense; or a great politician. If at the heart and core he is against Christ, his ultimate influence will be that of scattering humanity. What a striking illustration we have of that truth! Look at Europe. See that great nation there, living by the hope of her philosophy which left out Christ, declared Him mistaken and the Christian ideal wrong. What was the influence of that great nation in Europe? Scattering, scattering, scattering! Come back to the individual. I want to say one or two things before the close of this, my last message. Remember, if a man is against Christ, his influence is that of a scatterer, and not a gatherer. But he that is with Him gathereth. Let us search our own souls!

Again, our relationship to Christ is decided by the influence we are exerting. I do not mean that we may exert influence to get into relationship with Him. I mean, that you watch a man's influence, and you know his relationship to Christ by his influence. Give me a man who is gathering, and I claim him as being with Christ. Do not forget that Christ said the same thing, one time. It was the day when John came to Jesus and said, "Master, we saw a man who was casting out devils in Thy name, and we stopped him, for we knew him not; he was not one of Thy disciples." But Jesus answered him:

> Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.

It is that which makes me disbelieve in apostolic succession! Do you say to stop that man from preaching? Not to allow him on your

platform and pulpit? But he is preaching in the name of Christ. What if he does not pronounce the name of Shibboleth your way? His may be a better way! He is helping to hasten the day of God's Victory. If not against Him, then for Him. I claim the man who is gathering as being for Christ.

And what else does it mean? It means that all scattering is against Christ. What is your influence in your home? My dear friends, there is no need to answer verbally. I am not after that. My business is that of a messenger of the whole Word proceeding from the mouth of God. And I am just suggesting, now. Christian, have you some secret in your soul? Face your own life. What is your home influence? What are you doing with your powers? Are you such a man that your children are looking forward to the day when they can step over the threshold and be away? Are you such a man that you are driving away from you all who would show themselves friendly? Then you are not with Christ. "I am a member of the Church." My dear friends, hundreds of members of the Church are not with Christ, alas! "I am a minister of the Gospel." It does not matter. Your relationship to Christ is not tested by the position you occupy; not proven by your orthodoxy; not told by the song you sing; but by the influence you are exerting. If you are gathering your family together and holding it for Christ; if your influence in the Church is not for division; if you are gathering, and healing breaches; if your influence is on the side of bringing men and women into the presence of their Maker—then you are with Christ. If by your character and nature you are scattering His children, hindering the work of the Church, in spite of all your Creeds,

> He that gathereth not with me scattereth abroad.

If you are not working with Him, you are none of His.

Now, the last word: it is also the first word. There is no neutrality in the presence of Christ. We are either with Him, or against Him. We cannot be interested on-lookers. We cannot be neutral for five minutes in the presence of Christ. With, or against! This is just as it ought to be. Christ is such a one, His claims are such, that every man should be engaged in the business of hammering the nails into His cross, joining with the crowd who cried "Crucify him," or else hastening the day of His coming. He claimed such things, that, if untrue, our whole passion should be devoted to getting Him out of the world. If true, there is only one thing to do: enter with heart and soul into the work of His discipleship. There is no place for the neutral man anywhere. Take down your Old Testament. We are always going to the Old Testament for light on the New. Turn to the story of that wonderful woman of the Old Testament who was living with Him. Read the Song of Deborah, in the fifth chapter of Judges. And listen

to the story of Deborah—there, where she is talking about Reuben. What did Reuben do? Why did Reuben stay there sitting by the water-springs? There were great searchings of the heart, in Reuben—great resolves were made, there by the water courses of Reuben. Translated into modern language: Reuben held conferences, and conventions, and commissions, and made motions, and passed resolutions, and did nothing. And there is a mighty lot of that kind of thing going on in the world today. And presently, at the end of her song, Deborah breaks out into this magnificent language:

> Curse ye Meroz, said the angel of Jehovah,
> Curse ye bitterly the inhabitants thereof,
> Because they came not to the help of Jehovah,
> To the help of Jehovah against the mighty.

What had Meroz done? Meroz went not into the fight, she came not to the help of the Lord against the mighty.

And Jesus Christ is calling men and women. Let not this curse of a daughter of the Hebrew people upon neutrality, in the past, come upon you in the present. Christ wants you, to gather with Him. You cannot stand there by the water courses of Reuben. There is no neutral ground. Either with or against, gathering or scattering, either the right hand, or the left hand. It is an unevadable truth. There is no neutrality. God grant that every one of us may be found gathering, gathering, hastening the day of His coming, the great day of the establishment of the Kingdom of God.

Young People and the New Era

By REV. W. E. McCULLOCH, D. D.

John R. Mott is quoted as saying recently that he would rather live during the next ten years than during any period of equal length in the history of the world. Evidently this great Christian leader regards the years immediately before us as fraught with mighty possibilities for the life of mankind and as furnishing most exceptional opportunities for consecrated service. Looking out into the future can we not say to the young people of today, "Now is your chance?"

It is the fashion at present to talk about the new era. The Standard Dictionary defines the word "era" as follows: A historical period dating from some important event or fixed point of time: an epoch; an age characterized by remarkable events. We may say that the new era begins with the great World War. More than four years ago, with almost the suddenness of the lightning flash, the terrific conflict was ushered in. All previous world convulsions seem small and insignificant when compared with it. The great nations of the earth gathered up their material and moral resources and plunged into the titanic struggle with an energy fierce and terrible. The end of the awful strife has come. But it is a badly shaken world. It has just now what may be described as a very aggravated case of nerves. Confusion and chaos are in many places. Some things have gone down in wreck and ruin. A considerable number of crowns and thrones have been relegated to the junk heap. The biggest criminal in all the crowd of bad actors has been deprived of his job permanently and is spending his time quietly in Holland. Great antagonistic forces are arising and are even now grappling with each other. It is an exciting, an intense, a very much alive age in which we find ourselves. Things look quite dangerous but forword-looking men and women are very hopeful. Young people should fervently thank God that they are living in this great day with a tremendously attractive future opening out before them.

WIDESPREAD UNREST

Characteristics of the new era. What are its outstanding distinguishing marks? To begin with, a profound wide-spread unrest. What a tossing, feverish, troubled world it is! Whatever we may say of present day movements and events, we can hardly describe them as dull and monotonous. We need not travel far to find excitement. In a

good many places there seem to be successful imitations of the Donnybrook fair. It does not seem difficult these days to start something and numerous persons seem willing to take part in the performance. All over the world unrest is showing itself. Out of Russia comes a weird and fearsome thing known as Bolshevism. Judging from the cartoons, it seems to have a lot of tousled hair and a superabundance of jet-black whiskers. It is generally represented as a tough-looking customer carrying a torch or a gun, not the sort you would care to meet in the dark. Bolshevism has been spreading at an alarming rate. It is a striking evidence of the discontent, of the mighty stirrings of human society in these the opening years of the new era. Great political, social and religious reactions following the war, agitating human life to its depths, manifested in wide-spread dissatisfaction with existing institutions, laws and customs—these are some of the stern and unpleasant things we have got to face.

Again, we may say that the new era is marked by a strange mingling of fear and hope. Looking out upon the world of today the pessimist can put up a good argument to the effect that things are going swiftly to the bow-wows and that the best we can expect to do is to save a few articles of value from the impending wreck. On the other hand, the optimist can take the same outlook and assure us that the sunlight is breaking through the dark clouds, that the devil is retreating and that right is sure to triumph. Many persons find their souls torn with conflicting emotions. They are made afraid when they listen to the sinister mutterings of hostile voices and when they come face to face with irreverent lawlessness, anarchy, practical atheism and aggressive wickedness. And then their hearts are stirred with hope as they behold evidences of an awakening social conscience, an increasing passion for righteousness, a governing spirit of unity among the religious forces. As we read the daily paper, one column frightens us and another encourages us. Alternating lights and shadows play upon us. We are subject to temperamental ups and downs.

The new era is also marked by an intense spiritual longing. We are not having an extensive religious revival, not just yet. It can hardly be said that we are in the midst of a great awakening. The unchurched multitudes are not hurrying to places of worship. The Wednesday evening prayer meetings are not overcrowded and we do not grow enthusiastic when we speak of our Sabbath evening audiences. There is much ungodliness abroad, and organized evil is still strong and defiant. Yet we are certain that as we listen to the myriads of human voices, strangely discordant at times, we can hear quite distinctly the tone of a great spiritual longing. St. Augustine uttered a profound truth when he said, "Lord, thou hast formed us for thyself and our soul is restless until it finds rest in Thee." Deep down in humanity's heart there is an

unquenchable thirst for God. This great war has mightily moved the souls of men everywhere. Its desperate struggles, its unspeakable tragedies, its heart-breaking sorrows, its indescribable sufferings, have brought multitudes face to face with the primal things, the great fundamental realities. They are reaching out their hands, groping for God. They know that they need a Savior. We know that the only one who can satisfy their instinctive, inexpressible longing is Christ. It is our business as Christians by every possible means in our power to make Christ known to the great multitude of the unredeemed. It has been said that this is an expectant age in which we are now living. Along with the deep spiritual longing there is the feeling among many that something or someone will be found who will answer their questionings, solve their problems and give new meaning and inspiration to life.

RECONSTRUCTION TASKS

The tasks awaiting us in the new era. They are largely of a reconstructive nature. The word "reconstruction" is used quite extensively just now and very appropriately also. In large measure things have been hurled down in wreck and ruin by the great war. We are called upon to build up a new order of things.

Many times since returning from France I have thought of the famous city of Verdun. During those terrible closing weeks of the war I rode thru the city several times and my heart was burdened with a mingled feeling of melancholy and grief as I looked upon the ruins. So far as I could discover there was not a single house that had not been hit by shells during one or other of the many bombardments. It was a city without women and children. None but soldiers and government officials were to be found in that place of destruction. It was a weird, ghostly-looking place, with gaunt, shattered houses, piles of rubbish and portions of walls standing here and there. Along the Verdun Pike the villages had been knocked completely to pieces, not a house left standing in any of them, while the surrounding country was tossed and torn under the terrible shell fire. In these years to come the work that must be done in Verdun and other desolated places is the work of reconstruction. New cities and villages, more beautiful and useful than the old, must be made to rise out of the ruins.

And this is symbolic of what has got to be done politically, socially, morally and spiritually. The world is badly wrecked. It must be reconstructed. Some old forms and styles and customs and systems and institutions may well be abandoned and forgotten. Let the new structure be more beautiful, practical, adaptable, serviceable, than its predecessor.

In 1871 occurred the memorable Chicago fire. The flames swept over a large area and it is said that one hundred thousand persons were

driven out to the neighboring prairies. There was property loss of more than $150,000,000. When the destructive force had exhausted itself a more dismal and wretched looking place probably could not have been found on earth. But out of the ashes a new and vastly improved city rose in beauty and majesty. We are just now at the beginning of the stupendous task of rebuilding following the great World War. All men will agree that it is a colossal undertaking. It challenges the best that is in us. Now we want to become possessed and enthused with the thought that the task can be accomplished and that the new will be vastly better than the old. Our best energies are demanded for the work. If we are made of the right stuff we will respond with all our heart and soul and strength and mind to the call of the hour. Arise and build. It is God's call.

My conception of the task before us Christians in this new era may be stated under three heads: social service, evangelism, missions. Some good brethren shy at the term social service as if it were something of a radical, unsanctified or heterodox order. Well, I am most heartily in favor of social service. I mean the kind that is spiritualized, the social service that is undertaken in the name of Jesus and heroically pushed forward with His spirit as the inspiration and the driving force. We greatly need the kind of social service that studies community needs faithfully and does its best to minister to these needs fully, the kind of social service that is not afraid to fight rotten politics in our cities and to strike sledge hammer blows at every entrenched wrong. We are enthusiastic over the kind of social service that has put across the prohibition amendment and sounded the death knell of the liquor traffic, the kind of social service that seeks the abolition of child labor, that stands for industrial justice, that toils patiently and perseveringly in the work of cleansing our cities, the unselfish, devoted, loving service of humanity—that is Christian social service.

Another task that must be undertaken with consecrated spirit in this new era is evangelism. What is evangelism? It is the winning of souls to Jesus Christ. If there is anything under the heavens that I would have you young people cultivate and make your life work, it is this: to persuade others to open their hearts for the entrance of Christ, Christ the Savior, Teacher, Master, Friend. What other work in all the world can be compared in value to that, bringing an infinitely precious human soul into the gladness and the peace and the power of the life that is in Christ Jesus? At the close of the Civil War a wonderful commemoration service was held at Harvard college in honor of the students who had served during the war and particularly those who had given their lives for the great cause. In the midst of the program was the prayer. It was uttered by Phillips Brooks. From begin-

ning to end it thrilled the great audience through and through—a prayer of marvelous spiritual beauty and power. A certain person who was in the audience afterwards wrote these words: "One would rather have been able to pray that prayer than to lead an army or conduct a state." Young men and young women, I want to say to you in all sincerity I would rather be able to lead a human soul into the fulness of Christ's wonderful salvation than to lead an army or conduct a state.

Still another task that the new era provides is described by the word missions. It is best defined in the words of Jesus as recorded in the gospel according to Mark: "Go ye into all the world and preach the gospel to the whole creation." If you are looking for bigness, here it is. This is no two by four job. Building the Panama canal or even beating the Kaiser and his crowd are small undertakings when compared with the worldwide task of missions, which is to make Christian disciples of all the nations and to teach them all things that Christ has commanded. Talk about the labors of Hercules; they were child's play beside the labors involved in the missionary enterprise. It is so big that it staggers us when we really get to thinking about it.

GET BUSY

One of the popular and expressive sayings of today is in these two words: "Get busy." I wish that we might sincerely, vigorously and whole-heartedly apply this terse exhortation to missions. Get busy for the sake of China with its more than four hundred millions of people ignorant of Christ but when once Christianized capable of vastly influencing the life of the world. Get busy for the sake of the fifty millions of people in Japan, wakened out of the sleep of the centuries, marvelously active, energetic and capable but sadly in need of the enlightening, purifying gospel of Christ. Get busy for the sake of India with its three hundred million inhabitants, large numbers of them sunk in unspeakable degradation, cursed with deadening superstitions and enervating philosophies, a land which we hope and pray will some day be a mighty intellectual and spiritual force for Christ. Get busy for the sake of Africa, the great black continent with its two hundred millions of people for whom Livingstone gave his precious life; yes, the people for whom a greater than Livingstone suffered and died on the cross. Get busy for the sake of Latin America, our near neighbors, more than seventy-five millions of them, who with all their heroic struggles will never attain unto true enlightenment and progress until they get rid of the present ecclesiastical system that burdens and degrades them and accept the pure and undefiled gospel of our Lord. Get busy for the sake of the whole world, whose supreme need is Christ. Young people, what is more inspiring, more soul-thrilling, more harmonious with the will of God, than to invest your life in God's great missionary plan, the discipling of all nations on earth?

The kind of men and women needed for the new era. Wide awake they must be. These colossal tasks will never be put across by dull and sleepy individuals. Broad minded they must be. Narrowness, bigotry, petty prejudice—there must be no room for these things in the men and women who are to win to victor's crowns in this age on ages telling. Unselfishness must characterize the true winners in these days to come. The motto of the Salvation Army is this splendid one: "Others." God save you young people from the selfishness that cramps and shrivels and ultimately ruins the soul. Courageous must be the workers and fighters who are to make the new era the most glorious period in history. If ever the brave ones, the nervy ones, the daring ones, were needed it is now, for the conflict is on. In the words of the lamented Theodore Roosevelt: "We stand at Armageddon and we battle for the world." Sympathetic men and women we must have. Head power is essential and must not be discounted for a moment, but heart power is still more important. But above all else we must have for this new era those who express to the fulness of their capacity the life of Christ. I remember hearing in the great auditorium at Northfield a few years ago a group of children singing with fresh, beautiful voices this chorus:

"Christ liveth in me,
Christ liveth in me;
O what a salvation this,
That Christ liveth in me."

That is the sine qua non, the thing without which all else will be in vain: Christ living in us, possessing us, owning and using our hearts, our intellects, our wills, Christ's transcendant blessings flowing out from us into the lives of others.

Young people, you have entered the new era. Would you, like John R. Mott, rather live during the next ten years than during any period of equal length in the history of the world? Then dedicate yourselves anew today to the service of your loving Lord. This day has its challenge. In the presence of the world's awful need the call is not to a life of easy piety, of mere quiet respectability, of negative righteousness, but a life of hard, grinding work, of intense, exciting struggle, of heroic sacrifice.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar.
Who follows in His train?"

Through the Valley of the Shadow

By REV. JOHN McNEILL, D. D.

After all we have had today, in all of the moods and tenses, I thought that perhaps I would best serve the occasion, with the blessing of God, if I just continued some remarks I was making about the twenty-third Psalm, just to cheer and help us on our way.

Then, too, it may bring some one in who is on the outside. I have discovered, and I am sure Gipsy Smith has made the same discovery, that sometimes a frontal attack in our Christian warfare is just as unsuccessful as a frontal attack in material warfare. And then again, sometimes when you are not speaking to sinners at all, but to saints, setting forth the certainty, and security, and enjoyment of the blessing of God for believers, the sinner out there in the cold begins to preach to himself. The sinner's mouth begins to water. He says, "Why, from all they say, and sing, and preach, and pray, these Christian people who belong to Christ, seem to be walking off with all the blessings. Here is my chance. I will take a shot at it!" If you try a frontal attack he will put on all his guards, and box you around the ring. But if you talk to Christians, how you will make his mouth water! And so, tonight I am going to use some of that strategy, and I am going to practice upon you with all my Scottish guile!

Turn to the fourth verse of that twenty-third Psalm:

> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.

The shadow of death! But before I come to that, what a great verse it is. It has been called, I think it was Dr. Myer who called it, a "night-light for a dying chamber." Oh, that fourth verse of the twenty-third Psalm. A night-light for a dying chamber. A night-light. And it is all that, and it always burns, and it burns until it brings in the morning. I have been night-nurse, among all my other accomplishments. I have been night-nurse oftener than I care to say. And why should I not be a night-nurse? Why should the wife have to do that all the time? I have been a night nurse, and I know what it is for the light to go out in the night, and the baby to wake and cry in the dark. But this light always burns, and it burns until it brings in the morning.

How often I have used this verse unconsciously, standing as a minis-

ter before the bedside where departing life is lying. In the quiet hush of the room, I have taken the dying hand in mine, and unconsciously said,

> Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.

And do you know—many of the ministers here in the audience have had the same experience—when I came to that line, "thou art with me," I have felt the hand of the dying person tighten a little in my own. When mind and memory were fled, when the faces of those nearest and dearest were unknown and unrecognized, He was known. And the pressure of the hand when the tongue could not speak was the proof of it. And down into the valley, as far as human eyes could see, there was the Shepherd, and that Shepherd was ready to go with the sheep, and the sheep knew it, when it knew nothing else. And because the Shepherd was there, the sheep was ready to go on through the valley, across the river, and up the slopes, the shining slopes on the Glory side. Great testimony to the reality of our religion! That pressure of the hand when the tongue could not speak.

But after all, I am not speaking about a death-bed. Why not light it for the day? For after all, what is life? If this is such a good verse to die by, if it is such a wonderful night-light for a dying chamber, why not use it, light it up, for today? For what is life? For the most part, and especially what did war make it for many people? Just a dreary valley! A very dreary valley! A very, very dreary valley with a good deal of rain and gloom and storm, and not much sun. So if it is such a grand verse for the dying, why not light it up today for the living?

Remember, as I said, that life is but a long and dreary valley to many people. My dear mother was five and twenty years in the Valley of the Shadow of Death. Five and twenty years, and never without pain, never a night with two hours unbroken sleep, and children coming and children going—but this light shone all the way. And when death came to her, it was just a wee bit at the end of the valley, and she was out into the everlasting light and peace of the presence of Christ. One of my earliest memories is that of lying awake when I was lying in my little trundle bed, in the dark, and watching the candle-light streaming through the crack of the door leading into my mother's room. Oh, those dear old doors with the cracks in them! Have you one? If not, you are not being properly brought up! You are one of those aristocrats, one of the plutocrats! or some sort of a rat! How I love to think of that dear old door with the crack in it. And I can remember hearing my mother's voice as she sat up in bed, trying to drown her pain, reading out loud that wonderful verse, and other verses in the Scriptures. I cannot give it to you, in my man's

voice, as she read it. My voice is deep and rough. There was a fluency in her tones; the words flowed softly and sweetly through the silent house as she read:

> Yea, though I walk through the valley of the shadow of death, I shall fear no evil: for thou art with me; thy rod and thy staff, they comfort me.

I pause to say, may your son, sweet mother, be left with such a legacy! It will hold him fast in the anxious and trying days. My mother left me a legacy like that, and is it any wonder—I break off farther to say—is it any wonder that when I was sent to the University, and the spirit of criticism was all about me, with its storm of doubts and misgivings, is it any wonder that I never was shaken? I was "dyed in the wool," with a dye that would not run, that held firm and fast, and they could not wash it off. I had been to another school. I had seen religion lived daily and hourly, and all this criticism never played buff with me! Thank God for my mother!

"Yea, though I walk through the valley of the shadow of death"—the "valley of the shadow"—a remarkable, composite, Hebrew word. Not the valley of death, but the "valley of the shadow of death." I believe this word was deliberately chosen by the Spirit and given to David, to wait until its full meaning would be apparent when the Great Shepherd came and died for the sheep and rose again. Not the valley of death, but the "valley of the shadow of death." For since Jesus died for us and rose again, He has abolished death in the sense of gloom and dread and fear of judgment and of hell. He has abolished death by dying and rising again. I do not think we give Him credit sufficiently for that part of His work. The abolition of death, to bring life, immortality, life: that is what He brought, by His Gospel! To die, is to go into Heaven, to be with Jesus. Note this closely, and what do you find? With death, there is sorrow, for the doors are closed, and the heart left behind is lonely, but there is no gloom, and dread, and darkness. But what is death in the Christ-less pagan lands? Let one of themselves describe it: "Death, like a candle blown out with a puff of wind in the night: black, dark, hopeless!" I defy you to think of death in that way: to think of death as a "candle blown out with a puff of wind in the night." In this land, in all lands where the Gospel of Christ is known, we think always of them as living. You owe that to Jesus, with His death and resurrection. He has abolished death and brought life, immortal life. And that is not known where His Gospel is not known. We always think of them as living. There may be grief, pain, sorrow, because of the separation and the loneliness. But I defy you to think of them as a "candle blown out with a puff of wind." No, we always think of them as living. It is twenty years since mother

died. But on the waves of memory, I can be a boy again, standing by her side. To me she is living now, up there with Him. And this is what Jesus brought to us by His death and resurrection, by His Gospel. Not death, but the shadows of death. The commentators go on to say that only fools and children would be afraid of shadows, and then what are you frightened for? They say that only fools and children would be afraid of shadows—and why are you frightened? Well, then, I am neither a fool, nor a child, but I do not care for shadows! Do you? One says, "The shadow of a sword won't cut, and the shadow of a dog won't bite," and that it is only the shadow of death, and what are you frightened for? That is all right, but if I were going past a graveyard at twelve o'clock at night, and no light from moon or star or cottage window—well, of course, the commentator would think nothing about it, for he is brave! But I suppose I am about as brave a man as the commentator, as the average commentator, certainly, and yet, I would not like it so very well. I think I would be inclined to whistle to keep my courage up. I would like to have you with me! Wouldn't you? It is all very well to say "The shadow of a sword won't cut, and the shadow of a dog won't bite." That is all very well. But you know the shadow of a dog means that there is a dog lurking around somewhere! It may only be a shadow, but it looks for all the world like the animal, and you might as well kill a Scotchman as to scare him to death! Now I have said all that in a bantering way, just to make you laugh—to make you smile at death. If you are in the family of Jesus, who was crucified and who has risen again for you, you are entitled to smile at death. Oh, Death, thou art an uncouth thing, but since our Savior, by His resurrection from death hath broken thy bonds forever, thou art become fair!

Death? Why fear it? You will never see it. You will fall asleep. My! the beautiful way in which the Bible speaks of those who die trusting in Christ, "gathered to their fathers," "Falling asleep." Asleep! Do you remember where it is mentioned that way? Over the head of Stephen. And I tell you, he went a rough road—oh, he had a very rough road: a howling mob, a flood of curses and blasphemies, and a multitude throwing stones—oh, listen to the crashing of those stones! —crashing into his body and his brain! And see the people, that mob of howling people! Then see the other side of that—"he fell asleep."

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.

When you quote those lines you notice the stillness, and the quiet.

As we think of the nameless graves in France and Flanders, we do not think of them as dead—they are just:

> Asleep in Jesus, blessed sleep,
> From which none ever wakes to weep.

No, He is with us, and death is only a shadow, for He died and rose again. And whenever you get frightened, you think of that. Jesus died, and He rose again. There was gloom and fear and terror, but He has magnificently scattered them.

You remember that passage in the Kings, where it tells of the time when the Assyrians were beleaguering the city of Samaria, and there was famine in the city. And God came to redeem His people, to deliver them. The people were in dire extremity, helpless in the face of the foe. But God came, and God "caused a host of the Syrians to hear a noise." Do you hear the contempt in it? God "caused the host of the Syrians to hear a noise!" In other words, He came to the door of heaven and rattled something! And you ought to have seen those fellows run away! I'm sure God enjoyed it! "He that sitteth in the heavens shall laugh"—laugh the laugh of divine contempt, for the haste, and fear of the enemies of His chosen people. And a man can laugh at death, if his trust is in God, if he abide in Him. And all the way was littered, it says in the Book of Kings, full of garments, and vessels, strewn with all sorts of things they were throwing away in their haste, in order to do better time—and you do not have a fast runner today who would be anything at all beside these fellows! Why, your speediest runner would be a loiterer!

If we believe in Jesus, all the way from here to Jordan is filled with the magnificent tokens of His glorious victory over death and fear and hell. Only the shadow of death, and Himself standing in that shadow, so the shadow is become light. "I will fear no evil for Thou are with me." Not that I am brave, and determined not to be frightened, but that He is with me. You have it in another old Psalm:

> What time I am afraid,
> I will put my trust in Thee.

It is so obvious, and yet we do not always see it! When fear knocks at your door—and sometimes it knocks terribly loudly and boldly, just send out faith to see who is there, and there will be nobody there—unless perchance you get there quick enough to see a pair of flying heels around the corner. The devil is a bigger coward than you—and that is saying a whole lot for the cowardice of the devil! "Resist him and he will flee from you." The true believer—I often think this—I wonder what Satan thinks about it? For I believe in a real Satan. We are as foolish as all the rest, as prone to be frightened with the tricks

of the wily devil—as weak and foolish as all the rest. And yet, the devil tries all the tricks, and the poor devil loses us, and he knows it. Because in all our weakness and helplessness, we have Christ by our side, and we have stood over Satan as conqueror. When we meet Satan, we have only to put the look in our eyes which shows Christ in us, and the devil cannot stand it, and never could! Weak in ourselves, helpless,—but—believers in Him! And that belief in Him shines in our eyes, and there is the same light in our eyes you find in the eyes of Jesus. And devils fear and fly, they all sneak back to hell, trembling and ashamed—but they come back again and try you all over. But you will meet them in the same way, until the devils, and Belzebub himself the prince of devils, will sicken and will leave you alone. And then when that happens, and I go to report progress to my Savior, I will say, "Why, where is he? I have lost the beggar. I guess he is done for." How is that for psychology? There is a brand new chapter. Gipsy and I sometimes do a wee bit of our own, and we never ask the professors about it either! In fact, I'm pretty sure we could tell some of them a thing or two! If you sit at our feet—and our feet are not so very large but that there would be plenty of room—you might try it awhile at any rate! Ah, that is the way to get rid of Satan; I know, for I have tried it. Just stand by the side of Jesus, the Savior, and there is no fear. And He will go with you all the way.

When I was a lad, I was in a booking office in Greenwich. My father was a quarryman, and I was a booking clerk in Greenwich. It was not so very far from my home. I used to walk home every Saturday night, and that road home was full of shadows. I know something of shadows! It was the "valley of the shadow"—a long, dreary road, running between hills most of the way, with long stretches of woodland where it was dark even on the brightest nights. And there were ugly stories told about men being knocked down and robbed. One night I thought I might not get to go home, for there were extra trains, and we were very busy. It was after midnight before I could get clear of the station. But I started home, after midnight in the dense blackness of a moonless night, and in spite of the commentators, I just felt a little afraid! And outside our village, just two miles outside our village, it was darker and blacker than ever. There was a high wooded hill on the right, and a hill on the left of the road, and dense blackness between—just one series of black shadows. The road was in a narrow valley, and I always think of that stretch of roadway as the "valley of the shadow." Whenever I came to that bit of road I was always in such a hurry to get through that I only touched it here and there—for I was but a lad of seventeen, and lads of seventeen are not supposed to be so brave as the commentators! And so this night, when I came to this bit of road, I was ready to go through at pretty top speed, and then, suddenly, I thought my heart would leap

out and leave me entirely, but it came back into me again, after about fifteen years in a minute, as it seemed to me! For I heard a noise of some kind in the road, and seemed to see another shadow. And then there rang out a great strong masculine voice: "Is that you, Johnnie?" Just for a minute I could not have told you my name, but then I recovered: "Is that you, father?" It was so like him to be waiting for me at the worst place. Of course it was my mother who roused him up and sent him out! And there he was, waiting at the worst place in the whole road. My mother was so weak, and my father so strong! He was the bravest, strongest, cheeriest man I ever knew, with white teeth, and a laugh that was infectious. He had a good constitution, and he lived in the saving grace and faith of Jesus Christ. And how that great strong stalwart man loved my weak, ill, failing mother! When they were married, he was just a good, self-righteous, high-toned Presbyterian—but my mother led him to Jesus Christ. Oh, it is a great thing when the earthly and the heavenly loves are woven together. And yes, there he was, at that bad stretch of road. His voice at first startled me, and then heartened me, delivered me from all my fears. Two more miles to go, but I cannot tell you any more about the road home. I must have gotten there, or I would not be here! Oh, the long and dreary, gloomy, road—the "valley of the shadow," only my father met me in the middle of that woods, my father met me in the worst stretch of the road, and I was as good as home, when he met me! Home is not just four walls, and a few windows, and chairs and a table and antimacassars, and a picture on the mantelshelf! Home! Home! Home! Father, mother, brothers, sisters, wife, child—home is a hundred things, and money cannot buy them! When he met me I was as good as home. Now carry that over to Jesus Christ.

What is heaven? Pearly gates, golden streets, fruitful trees, jasper walls,—there is some divine reality behind all this. Listen: "And God Himself shall be with them, and be their God." And Heaven is Jesus! If my heart is fixed on Him, then I'm living in Heaven now. "Thou art with me." That is no more promise! That is a statement of a fact, a fact that is true. The Lord himself is with us. We are forever thinking of him, as I was thinking of my father, that night, at home, sitting in the red glow of the firelight, two miles away, sitting up with mother and wishing me well! When suddenly there, there, and his voice startled me and then helped me. And we are thinking of heaven as miles and miles away, and Jesus on the throne watching the suns and moons and stars and comets, guiding the mighty nations, looking after the big things—when suddenly His voice is with me—and the night becomes light about me when I hear His voice. And now you are as good as in heaven until you get there. When He is with you, and you realize His presence, it matters not where you are, or

what you have to do—it only matters what He has done, what He has said, what He is. He is with us, Himself. Oh, I pause to ask, people who doubt and shake and tremble, men and women, if this be true, what are you trembling about? I put it this way: What more could God do than He has done? After all the things He has done for us, through Christ, and then to give you of Himself, of His strength, and power to resist the evil one, and of His salvation, and His Holy Spirit! If after all that you turn away from Him and go to the devil, then God has used His master-stroke and failed! I put it again: What more could God Himself do than He is doing? If that won't give you peace and make you and keep you clean, then God is baffled, and the devil and hell and sin have won! I often put it that way, just to make you ashamed of yourself and to make me ashamed of myself. We have need to be ashamed! Of what are we afraid? "Thou art with me."

And when the minister visits you sometimes, all he gets is just the drip, drip, drip, of your doubting! "Oh, ministers, my faith is not the right kind!" "Oh, I'm afraid I am not doing very well for my Lord!" "I'm sorry, but things are not going very well"—and then you start all over again. If your faith is lame and halt and blind and worm-eaten, for pity's sakes drop it! But you don't—you keep it up, and then you start all over again. And after all that, you wonder why the minister doesn't visit you more often! My dear woman, once a twelve-month is a plenty! You don't mean to say you think the minister likes the drip, drip, drip! Well, let us be ashamed, and do better. I am putting myself among you, and just look at me. Come, now, give me a wee bit smile, and let the cloud go off your face. Say, "Lord, You are with me, and it is all right." I repeat: What more could the Lord do than be with you all the way? If that won't give you peace and purity and power to resist, then He is baffled. He can do no more, He can say no more. He can give you no more—He has given Himself. So stop all your caterwauling and childishness, your whimpering and whining. You know what a mother sometimes does when the children are fretting and whining, and she has done her best for them, and still they are whimpering—at last she gives you something to whimper for! And God will do something like that to you, and when it happens, you will read your sin in your punishment, and remember what I told you was going to come. I am not a prophet, but I know you as well as if I were in you!

There is a certain zest and delight and enjoyment of Christ and His pardon and peace and His gifts and His power. My dear brother and sister, if you don't enjoy it down here you will not be enjoying it anywhere else. You won't have any enemy up in heaven. God will be

there, and Jesus will be there—but you won't have your enemy there, and you won't miss him. Still:

> Thou preparest a table before me
> in the presence of mine enemies:

adding zest and sweetness to the cup of salvation that you won't find in heaven! No enemy there, no fear of raging foes. But we have them here, and God has spread our table in their very presence. We are at the table. Mind you, there is just the one table, for the table is Christ in all his offices as our Redeemer, and Savior, body and soul, through life and death, for time and eternity—one table. I believe the saints in heaven at the feast up there are happier than we are, but we won't be any nearer or dearer or more securely held in the arms of Jesus than we are right down here now in the presence of the enemy. Hallelujah. what a Savior! Draw your chair in closer, come closer to the table, draw nearer to each other, friend to friend. Drink with an extra zest and sweetness in the cup of Salvation, because that Table is spread in the presence of the enemy. Jesus Christ has outwitted the devil, and for us there is salvation. There is a relish in it the saints in glory have not got. They are not in the presence of the enemy, and have not seen how he is outwitted. It makes salvation sweeter, adds extra zest and relish.

And that table! David says, "My cup runneth over." What does that suggest? Just this: the overflowingness—if you coin a word. That is a good Bible word—none better. God's overflowingness. I sympathize with the preacher who is constantly called upon to preach that the "fear of the Lord is the beginning of wisdom"—"The fear of the Lord is the beginning of wisdom." That is God's truth, and if you don't believe it you had better look out. But that is not all there is to it. We want to go beyond that beginning, to the glories of His table spread before us. I can get no more out of it than overflowingness—the overflowingness of God's Savation. There is nothing scrimped, nothing beggarly, nothing niggardly in the saving grace He bestows upon us. Overflowing. Take any element in salvation—the first taste, that sense of sin forgiven, my first feeling. Wonderful! And then to that first element, add all the elements that compose salvation. Oh, the overflowing cup! Nothing scrimped! When God forgives all thine iniquity—not a few of the worst ones, but all, all. Man, it is time we were staggered and amazed! We take it too easily. God forgive us! This overflowingness—it means everything—grace, power, love, care, forgiveness. Oh, that forgiveness! It is not scrimped or niggardly, but overflowing. And sometimes we say all this, but cannot realize it, cannot believe it, because we are so sadly unlike it among ourselves. "My ways are not your ways," "My thoughts are not your thoughts." No, little ways are not His ways, especially in forgiveness and love.

Sometimes our forgiveness of some people—Aye! and it is the professing Christian I am talking about. Oh, the forgiveness of some people, may I never need it! A cold drink, indeed. Cooling for a hot day! If they do forgive it is not with a kiss but with a kick! That is the difficulty. It is sometimes hard to believe the eternal truth of the Bible because of our beggarly, starved imaginations! Look at the prodigal, breaking his father's heart, starving himself, body and soul, sitting among drunken swineherds—and he begins to think of home. I'll go back, he says, and say to my father, "I have been a bad egg—a bad egg hatched!" (Some of you are not hatched, that is all. God kills the thing in the egg, or you would make an awful mess some day.) "I have been a bad egg. I expect my father will be pretty hard on me, but you will see how meek I'll be"—that is what he tells those swineherds. And he planned a long speech to make to his father, about his unworthiness, and all that, and offering to become a servant. So he arose and came to his father. And his father? Why, he ran way down the hill, to meet him. And the son began the little speech he had prepared while he was back there among the swine. But he never got more than a few words of that speech out. With the tears flowing and the kisses coming—that is not the way they take on servants in any country that I know of! May be in that way our servant problem might be solved! There, where he expected sternness and strictness, and tongue-lashing—and he deserved it!—Oh, don't you understand me now? The wonder of God's forgiveness! It brings the tears to our eyes, the lump in our throat, unashamed. It fairly baffles us to try to understand it—the overflowingness. And we are losing it, for the overflowing cup would be met with the overflowing answer and response, and so often it is not! The way we are doing the prodigal today would be this: We would preach the overflowing Gospel, tell sinners that they would be saved without any work of their own, and all that, then the prodigal would come home, and our reception for him would be, "Well, scapegrace, here are you—thought you would! Where are all your fine companions now? Well, since you have come home, you can stay. We don't want any more scandal. Go back to the kitchen and see if the cook has any cold potatoes." I tell you prodigals don't come home for cold potatoes! The devil doesn't give cold potatoes! He sets it forth smoking hot! And glory to God, we have a smoking hot feast ready also, including a fatted calf! Let us set it out. What a "cup" it is God sets before us. Oh, preachers, God help us to set it out smoking hot and sweet and attractive, for His Gospel is all that, but we are taking it out of it. If salvation be a cup, you have nothing to do but drink it, and the more you drink the more you will keep drinking, and yet you will never get to the bottom. There is a spring in it, and you have to drink fast to keep it from wasting. So pull up your faces, smile, look happy for the feast. One

would think you were going to fast instead! Oh, let us enjoy this feast of the Lord. Nothing scrimped or beggarly, for His thoughts are not like your beggarly thoughts—don't measure Him by your own measure or you will never come to Him. As the heavens are higher than the earth, God is higher than we are, and His thoughts far more wonderful. Oh, His overflowing goodness, in forgiving and forgetting, turning your very misery into joy, and your fasting into His bountiful feast. Glory to God! But here we sit starving. The words languish on our tongue. Look at the congregation and listen to them singing. By the words on their tongues, you would think that they were just longing to get to paradise, and could scarcely take time to bid each other good-bye; why, you would think that they were just impatient for the time to start, and would not wait for good-byes, or anything else. But then I stop listening to the words and look at the expressions on their faces. My dear friends, if that is what you look like when you are enraptured with the joys of paradise, what do you look like when you are dull. Oh, this horrible discrepancy between the word on our tongue and the feeling behind it!

Sometimes I think of the joys waiting for me on the other side, of that day when I shall get into heaven. I have a feeling—I have a consciousness that the first thing when I am there, when I realize that I have left the body, and that my feet are within the City of the Blessed Ones, my tears all past, my joys forever sure, and that Jesus is there and I am with Him, and He knows me and welcomes me, I have a feeling that I will feel kind o' strange and look around as though I had lost something. And He will say, "My child, what is it? And I will say, "My sins—," and I dare to think that my Lord will look at me and say, "Your sins, my child,—I do not seem to have heard of them." "Your sins and your iniquities will I remember against you no more, forever."

I tell you, all this is sometimes difficult to believe, just because it is so high—we cannot attain unto it. We are like the old Scotch woman who was converted late in life, but the light was at last breaking. Said the minister, "Salvation is for you, now. Your sins are all washed away in His precious blood." Aye, Doctor, the only difficulty about it now is that it seems too good to be true." "Nay, Jennie," he said, "it is too good not to be true."

Making David King, According to the Word of the Lord

By REV. JOHN McNEILL, D. D.

This is my last address for you, this season, and I have chosen a lesson from the Old Testament. That wonderful old book, the Old Testament! We are sometimes in danger of forgetting it. We are so fond of the New. I love the New Testament. But we must not forget the Old. I am going to read to you this morning from First Chronicles:

> Then all Israel gathered themselves to David unto Hebron saying, Behold, we are thy bone and thy flesh.
>
> And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my people Israel. Therefore came all the elders of Israel to the king to Hebron: and David made a covenant with them in Hebron before the Lord; And they annointed David king over Israel, according to the word of the Lord by Samuel.
>
> And David and all Israel went to Jerusalem which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab, the son of Zeruiah, went first up, and was chief. And David dwelt in the castle; therefore they called it the city of David. And he built the city round about, even from Millo round about: And Joab repaired the rest of the city. So David waxed greater and greater: for the Lord of hosts was with him.
>
> These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom and with all Israel, to make him king, according to the word of the Lord concerning Israel. And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. And after him was Eleazar

> the son of Dodo, the Ahohite, who was one of the three mighties.

And now I am going to skip a few verses, and read a little farther along in the chapter:

> Also the valiant men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite,

and all the rest of them—as they say, "taken as read."

You smiled just now. Why? Why did you smile? Tell me that? Was there anything funny in that list of those mighty men who helped to make David King? Why did you smile? Here, you see, I set a trap for you, in my manner, and you walked right into it. You are not safe, you see—even you good American people are not safe in the hands of a guileful Britisher! Why did you smile when I came to that string of names? Friends, I believe if David were here today, conducting this service,— you must remember Preacher David, as well as Soldier David, or Singer David, or King David—if David were here, if he did not read from the New Testament, I will go bail for the statement that this is the chapter he would have read. And when he came to this string of names that you laughed at, he could scarcely read for the lump in his throat and the tear in his eye, unashamed. To us, only names; to him, dear friends, men, brave, stalwart men, who loved him enough to give up life itself for him, to give up home and loved ones, wife and child at his call. What for? To make David King, according to the word of the Lord. So be careful and see that you do not smile in the wrong place next time.

Now, if David were here, I believe he could scarcely be able to go on down this list. As his eyes would rest on each name, he would touch in imagination the hand of each one. His mind would dwell on those great days when they were gathered together, spiritually. It was no mere carnal fighting! These men were gathered there at Hebron for spiritual purposes—to make David King, yes, but—"according to the word of the Lord." The great word in the chapter points it to the New Testament—To make David king, according to the word of the Lord.

Now, listen, as we go on, and I will tell you when you might smile. There are people here of all denominations—some of you are of all

denominations so widely that you do not know what you are! You remind me of a couple of hunting dogs I heard about, that were put off at a junction in the north of Scotland in the hunting season. The station master did not know in the least what to do with them, or where to send them, for they had eaten the directions! There are all denominations here, Methodists, Presbyterians,—or, to put first things first, I should say, Presbyterians, Methodists, and so forth! As I told a Church of England brother the other day, with all this everlasting talk of apostolic succession and going back to the apostles, you are a back number compared with us—we go back to the days of Moses!

Let me read your communion roll, right down the list, and if mocking laughter break out here and there, I do not know if I could rebuke. In the name of God, in the name of the square deal, as you say here in America, for heart and life and conduct, in the name of God, how did some of the names ever get on the Christian Church fellowship roll? Oh, those names! How did they get there? For just one reason. You never find them on the firing-line, sticking to my chapter and its war idea. You never find them on the firing-line, never, never, never, never, never! There they are, just as far back in the rear as they can possibly get, avoiding the noise of battle. MY! But these names in my chapter here—again I say, these names are more than names. And your name should be more than a name. I am on a roll, and you are on a roll. When our great King's eyes scan the list, how does He feel when He comes to your name, to my name?

But let us pass on swiftly. I can only touch things here and there. There follows that galaxy of men who came to David to Ziklag.

> And they were among the mighty men, helpers of war. They were armed with bows and could use both the right hand and the left hand in hurling stones and shooting arrows out of a a bow.

Ah, these were men, men of might, men of war, fit and ready for the battle. They were not like some of the men in our churches, of whom I spoke a few moments ago, forever executing strategic movements in the rear! Forever waiting! When the time comes for battle, will not they be ready, or will they hang on in the old useless, ailing way, whining, fearing the shock of the contest?

Now, let us listen a little further, to the names of these men, these warriors, who helped to make David King:

> And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johana, and Josabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, Elkanah, and Jesian, and Azareel, and Joezer, and Jashobeam, the

> Korites, and Joelah, and Zebadiah, the sons of Jeroham of Gedor. And of the Gadites there separated themselves unto the hold to the wilderness men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

Let us pause there a moment. Faces like the faces of lions—swift as the roes upon the mountains, not to get away from the battle, but to get into it, to take their stand against the enemy, with faces like lions. God help us! We are losing! Of how many of us could a thing like that be said? Are our feet like the roes upon the mountains? Are our faces like lions? See how this grows on a man's mind. From what seems to be a mere catalog of names, we get something to help us here and now. For the Word of God is full of power. God breathed of His spirit into the writer of this passage. When we get underneath the letter, read between the lines as our modern expression is here, things look up at you scintillating, gleaming, and we go on, finding new light in every word, new thoughts with every reading. For the eternal, inspiring Spirit of Christ—of Christ, Old Testament or New, pervading, breathing through the whole Bible. In the mind of some critics, the only connection between the Old Testament and the New is the stitching of the binding, holding the two sets of pages together, and they have clipped the threads! But the Spirit of Christ is to be found in the Old as well as the New Testament; the Bible faces both ways: the Old looks to the New, and the New looks back to the Old.

Now, these men! Their faces were like the faces of lions! What strikes you as you look at them? Look at them now! It was the real thing—the real thing. No Chinese fireworks, warranted not to burn! The real thing! They had work to do—bloody work. To make David King, according to the Word of the Lord. Look at them—resolute, confident, courageous. They had burned their boats and broken down the bridges behind them. For them there was no surrender, no return. And this old Hebrew, seeing them, wrote,

> men of might and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

Glance at them from head to foot—their faces, like lions, their feet—their feet also impressed me. My! Where do we stand? How are our faces? What are our feet like? These men knew what they believed and whom they believed. With real faith these men believed in David as God's King. They knew what they were out for. So many people among the Christian people today have a vague look on their faces, do not know what they believe, have no real idea what it is they are out

for! They do not know the qualifications, the obligations of a church member.—Discipleship! They have no idea what that means. They have a wandering vacant look when you mention it to them. And the Lord can do nothing with people like that!

Is it any wonder that things seem to go backward rather than forward in certain congregations in certain cities? The world and the devil and the flesh are riding right off with them. The people are anaemic, dispeptic—as Falstaff would say, "I will not march through Coventry with them." Oh, they lack conviction. Conviction! What a word for preachers and teachers today! How we need it! Conviction —resolute conviction! We know what we know, what we are out for what we are here to be and to do. We are here to make Jesus King, according to the Word of the Lord.

Now, you business men, what are you out for? Jesus is not King in the business world today, but if you are confident, devoted, resolute, Christian business men, you are out to make Jesus king in business. Think of it—to make Jesus king in business! Why, it is enough to thrill the world. To make Jesus king on the stock exchange, and behind the counter, in the law office, and in the street. To make Jesus king, according to the Word of the Lord!

Mother, if you are a devoted Christian Mother in Israel, if you are a Church member, a Christian disciple, you are out to make Jesus king in the home. Then go to it! What it would mean to have Jesus King in all the homes here in America! In many homes he is not the king. I bless God I was brought up in a poor home, but in a home where Jesus Christ was king, where the Word of God ruled. We were a big family, and overcrowded, but the fear of God—the fear of God was there. I had a dear old father and mother who made Jesus Christ, and His Word, and family worship, the rule of the home. The children were all brought up in the fear and admonition of the Lord. My father may not have known so much, but he did know one Book, the Bible, and he believed it from cover to cover. I bless God for that.

Professor Bruce, one of the leading exegists of the day, was once asked, "Doctor, is there not a difference between the modern preachers and the old-fashioned preachers who are just coming off the stage?" Bruce answered him, "You are right, there is a difference. As far as I can account for it, it is this: The old preachers of an earlier day did not know so much, were not so widely educated, but they believed more, and it is the belief that makes the preaching." I believe the Word I have spoken. My brother, if you have but weakened, however widely educated and cultured you may be, if you have but weakened a little bit, and wavered, and lost a bit of that essential thing, blood-heat conviction, sit down and take a rest until your second wind comes in. You can preach no real sermon without conviction. You can solve no problems without conviction. You can help

no one else solve problems. You yourself are the problem. And this conviction? It comes from the Spirit of God, and not from study or training. It is spirit, and it is life. We are God's children, and we know what we know with a blood-heat intensity, and it tells on our very manner, and face, and speech, and life. Faces like the faces of lions! Ah, those men, who gathered to make David king, those real men—faces like the faces of lions. Our Master had it. He was like that. We cannot make too much of "gentle Jesus, meek and mild." Dr. Campbell Morgan has uttered some wise words here at this Bible Conference, on that side of our Master, and we cannot make too much of that. But He had another side. "His face was as though He were going to Jerusalem." Stamped, set, resolute, and nothing could bend Him. Even when Simon Peter protested—you remember His answer? "Get thee behind me, Satan." Simon Peter! Gave him the power of the keys one day, and the very next thing, he was calling him a devil! Evidently the power of the keys conveyed no infallibility to Simon Peter! You may tell that to the Pope, with my compliments! Ah, but I think of this same Peter afterwards, preaching that magnificent sermon at Pentecost. Conviction. He had it, direct from the Master. Gentle Jesus? Yes. Meek Jesus? Yes, but resolute, resolute! Oh! to be like Him! There, when all of His children, His friends, His disciples, His trusted soldiers, deserted Him, still He pressed on, resolute, brave, courageous. All we have of that comes from Him and is the gift of His spirit. No matter how great our bravery, it never can rise to His. Before Him was the Cross, yet he was stedfast, going to Jerusalem. And before us there is no Cross. We may have trials and difficulties, but by the side of the Cross of Christ they show up us counterfeits. And our bravery, our resolution, our conviction, at its best, is found to be counterfeit. That which is born of the flesh is flesh, you know. We have to have the gift of His spirit, and then we are truly His. Faces like the faces of lions!

Let us turn to the names again. You will listen to them now. "Ezer the first;" listen, say it again; "Ezer, the first,"—linger lovingly over them as King David would do if he stood before you reading this list, linger personally, lovingly:

> Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth,

and the name of God is woven into every one of them!

> Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh.

And it stops there. Was there some other Judas? Have they left him out? That is romancing. I do not stand for that kind of reading, but

it is just a suggestion that comes into one's mind. And what a prolific Book for suggestion this wonderful Bible is, if you read it in the right way! What seems trite and dull at first glance, scintillates and gleams with suggestion. Ah, I wonder if the eyes of the true King shine when they rest on my name?

Let me read just a little further, the fourteenth verse:

> These were the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest, over a thousand.

The least could not resist a hundred, and the greatest a thousand, reads the margin. To translate the Bible we sometimes need more than the one version. The revised version has no doubt put that marginal reading in the text. Now the fifteenth verse:

> These are they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all them of the valleys, both toward the east and toward the west.

What did they do? They did the bravest thing that you ever do. They took one of the hoary old sayings and proved it a lie! "You cannot go over Jordan in the month of the flood." It was a foaming, muddy torrent, treacherous, impassable, they said. And the enemy were on the other side, serene, unafraid. They said, "They will never come in the spring." No doubt the critics of this man said, "You cannot cross the River Jordan in the spring." And they ridiculed him, and some turned back. They said, "My old father said you never can cross the Jordan in the spring." "Wait until the flood is over." "You cannot cross Jordan in the month of the flood." And lots of things are checked for just such words as these. Hoary old sayings! And back of them is laziness, inertia, resisting the spirit of God. We are held back oftentimes by just such familiar stereotyped phrases. Our hands are tied. We cannot do new work, break new ground, start out in new places, because of this continual harking back to the old sayings. We think it is caution! Back of it is white-livered cowardice! Laziness!

Oh yes, a glorious thing is prudence. The Bible is great on prudence. Our Master was prudent. And prudence is a virtue that we all must cultivate. But you must pardon me a little if I poke fun a bit at those true, useful friends of ours, who are chary of beginning until they have seen the end! We need those dear, prudent friends of ours. But give us now and then a man, and we will crown him king, whose courage scorns the consequences. We are nearly paralyzed and palsied over and over again by stereotyped old sayings—"You know," "They say," "Everybody says." "Oh no, no, no, it won't do at all, everybody says that,—" and so forth and so forth and so forth! Why, I was a pastor of a church once, and rather new in that place, and I saw

at once some changes that were needed, and with my characteristic discretion, I set to work at once! One of my new church members, who was a very old church member, and knew the habits of the place, and was rooted in them, came to me and said, "You are going too fast. We never did that before." As if that were any answer! "My good lady," I said to her, "You will be dead presently, and that is a thing you never did before, also." Dear, dear, is it not amusing the things people say to us, looking down their noses as wise as an owl! We never did that before! As if that were any answer! I fear it means want of faith, and the voice of God fading away!

Now these, men, captains of the host, soldiers, they went over Jordan in the first month, when it had overflown all its banks. And see what a victory they had. The people over Jordan sleeping in the confidence of that same old saying. Then the next morning—oh, the next morning. Bless your hearts, they are over here! They put them to flight! Never an easier victory! Flight! Whitening faces in every direction! Terror! No real fighting necessary, just a bit of pursuing! Make your own application.

Let me read on down to the twenty-second verse, and leave that with you. On and on he goes, everywhere victorious, every day more men enrolling in his army.

> For at that time day by day there came to David to help him, until it was a great host, like the host of God.

Isn't that a bonny flower growing among stones, I was about to say? Isn't that a bonny flower? In its way, there is not anything finer, even in translation. "Until it was a great host, like the host of God." It carries us right over to the heavenly David, and your eyes kindle and your hearts warm, if you have eyes to kindle and hearts and imaginations to warm! And we are doing as these did. For now, all hearts are turning to Him. They are coming to Jesus as they never did before. Cheer up, preacher! If they are slack in your field, just stop your own work for a moment, and go to the hedge, and listen to the whirr of the reaper in another man's field! And thank God for it. If your own church is dull, why man, the world stretches away far beyond your own potato patch! Get the world vision rejoice in it. Get the world vision, and your own ministry will not be dull! Get up into Christ's place—for if you are a believer, it is your privilege. We can look at the whole world, the whole field, through Christ's eyes. Get up into His place, and see what He sees. And what does He see? Ah! Men and women, coming, coming, coming to Jesus, as they never came before. There are more souls redeemed tonight than this morning. There will be more redeemed tomorrow than there are today. Glory to His name!

Whatever theory you have, check your theory by facts. For ex-

ample, your belief in the second coming. It is right to preach about it —gloriously! But let us not waste time talking about this pre-and post-business. More and more it seems needless. Just set your heart and your faith on the second glorious coming of our Master—that is what counts. A man came to me once, and asked, in a very mournful tone of voice, "Dr. McNeill, do you believe that the world is growing better and better?" "No!", I answered him, "Not as long as everybody is going about in it with a face like yours!" Just like an old Scotch wife, who said, "It is a grand doctrine, the doctrine of total depravity, if we could only live up to it!" And some folks, dear, dear! what trouble they have over nothing at all. Dear friends, the Bible does not contradict itself. It is all true from cover to cover, and I believe every word of it. And nothing can contradict the truth of the second glorious coming of our Lord and Master, but if we are truly risen with him, here and now, as we have the right and the privilege to be, if we are truly risen with Him, then we have the glorious privilege of looking at the world from His eyes. And we see them coming to Him, from all parts of the world, everywhere. In India it is true. In China they are coming. In Korea, in Japan. Listen to the stories of the marvelous conversions in Central Africa. Glory to His name! The people are gathering, day by day, in France, in Italy, in Greece, in the Balkans, in England, Scotland, in the United States and Canada, in South Americo and Mexico, everywhere. They came to David, until it was a great host. They are coming to the heavenly David, until it is a great, great, great host, like unto the host of God, for it is the host of God.

Now, one last word, "help." Not a big word, is it? A plain, quiet word, in a heavenly, golden frame. They came to David to help him. Helping David—helping the Lord! What a frame!

I was brought up in a poor way, as regards this world's goods. My father was a quarryman, and never more than a foreman. My mother, a quarryman's wife, of course. Children coming and children going. I remember when my father's wages were not more than four dollars a week. And we all had to work, to do our share as it came. But we were never poor. Because of father and mother. We belonged to the real aristocracy, the aristocracy of Christ, the favor of God, and constant Christian testimony, the blue-blood of heaven! My mother was a great deal of the time an invalid, never fit for the day's work. And we boys had to help her, and it fell to my share to do a girl's work a good deal of the time, because there were no girls then. And all of us were ready to help. But we got tired now and then, as boys will, and we slipped off sometimes. My father had a sister. We called her Mat —Auntie Mat, not Martha, just Mat. And Mattie is a nice enough name for anybody! Auntie Mat had no home ties of her own, and every now and then she came to the house of her brother John. And when she came, she came to help. Oh, how glad we were to have

Auntie Mat come, for she came to help. I do not know what some of our friends come for when they come to see us, certainly not to help. And we sometimes think that a week of them is better than two! All work stops, and we just devote ourselves to entertaining them. When the visit is over, that kiss you give them in departing means, "My dear, how happy are we to part." And when they go, you say to your daughter, "Now, we shall get something done!" But when Auntie Mat came, she came to help. I was not the oldest in the family, but I was the biggest and the strongest, and had a share of work to do—girl's work, dish washing, and things like that. I often wish now that I had done it better! But then it seemed pretty hard. Other boys could run away, fishing, bird nesting, and having a good time generally after the school. But I had to run straight home and do a lot of work. But when Mattie came to help, then my vacation began! She was not in the house an hour until she was in her working clothes. That meant holiday time for me! I never got her first kiss before I said, "Auntie Mattie, how long are you going to stay?" And Auntie Mat was a good friend of mine. She discovered a good many of my short-comings, but she never gave me away. Auntie Mat was not a beauty, but to me she was the loveliest woman that ever came into my father's home. A helper! All of her days a helper. She lived until she was eighty-seven, and God gave me the joy of being the soul support of her last days. And when she died, I almost begrudged her to Heaven! When you go on to the Home beyond, will somebody stand up with a tear in his eye, and say something like that of you? Dear old Mattie! And yet she did not realize that she was doing anything worth while, just helping. I believe if the minister, on Sunday morning, had said, "There will be a meeting of Christian Workers on Saturday night"—Christian Workers, emphatically, capital C, capital W,—dear old Mattie would not have considered herself invited. She did not teach in Sunday School, or work in the Ladies' Aid, or do any of those things. But was not Mattie a Christian Worker? Was not she? She was doing truly the work that the Master would have her do, a Christian Worker in the very best meaning of the word. When we get into Heaven, some of us whose names have been broad-casted across the world, will have to wait our turns, until the Matties of the world go before the Master. And when Mattie comes, I will lead the cheering! Oh, the Matties of this world! How they help! And they help Jesus.

When somebody says a hurtful word to you, and you give no answer back, or you give a soft answer, you ought to see the eyes of Jesus shine! You are making David king—you are helping Jesus. You are helping to shake the gates of Hell! You will in no wise lose honorable mention in the final day—the last great day.

Oh, it is a great thing, a fine thing, a wonderful thing, to belong to this great host that came to David to help him. A great host, the host

of God. Be worthy of it. Carry your head a little higher. Do not go shrinking and dodging—stand erect, head held high, chest out, military, strong, courageous, ready, proud to be numbered among the hosts of God. "They that be with us are more than they that be with them." Oh, the numbers that we have with us. Moody is with us, Wesley is with us, John Knox is not dead. They that be with us, a great host. Man, be worthy of it. Even if in your own town you may seem to be in a contemptible minority, remember! They that be with us are more than they that be with them. Be worthy of the high calling of God in Christ Jesus. Make Jesus King, according to the word of the Lord. Join the mighty host that has come to help him. It is growing, and growing, and growing, every day, Glory to God.

The glory of the Lord flows into our hearts, unbounded, His joy fills all our lives, as we share with Him in the triumph of His Kingship. We are a mighty host, the very host of God, an assemblage such as earth has never seen, and Heaven stoops down to gaze upon. We are coming to the side of the living God, and He is King. Amen.

Defeat But Victory

By BISHOP THOMAS NICHOLSON, D. D.

"And I, if I be lifted up from the earth will draw all men unto me." —John XII:32.

When these words were uttered, Jesus was at the very crisis of the battle of His life. With confident assurance, he announces that He will be the victor. "Now is the judgment of this world; now shall the prince of this world be cast out," He says. And looking forward to the events near at hand, He says: "And I, if I be lifted up from the earth will draw all men unto me." The lifting up of Jesus, here mentioned, is commonly referred to His death upon the cross; and the succeeding verse, "This He said signifying what manner of death He should die," is considered conclusive proof of the claim. I think, however, the whole context goes to show that Jesus here has reference to His lifting up FROM the power of death in the resurrection, rather than His lifting up IN death upon the cross. He prays to be saved, if possible, from the ignominious death, but He clearly sees that this is impossible and that He is now at the climax of His ministry and His mission. "Father, glorify thy name." The answer is, "I have glorified it and I will glorify it again."

The spotless life of Jesus, His enunciation of truth and His portrayal of the whole meaning of the life of man and of the course of nature had made Him a revelation of the character and purposes of the living God. Jesus was neither plebian nor aristocrat. He was the child of every age and of every nation. He was a world-embracing man. His heart pulsated with the blood of the whole human race. He made the visible, material things reveal the unseen, spiritual powers and show God's thought of the unqualified value of humanity, of the worth of pure man, whether high or low, rich or poor. He had opened men's eyes to the essential unity of the human race, to God's quenchless interest in humanity, and to the limitless possibilities which were potential in man. In all these ways He had glorified God.

He was to glorify Him in another way. Jesus had taught men a new method of work. He had pointed out a new path to the attainment of victory in life. In a test with Satan, which has become historic, He had refused to use His great powers for the mere gratification of His physical appetites. He had declined to become the exponent of that

subtle, popular but false conception of religion and worship which prompts men continually to challenge God to keep His word, and which delights in testing Him to see whether He will do it.

A friend of mine had a little girl who was very anxious to have a long list of Christmas gifts. She was dwelling with expectant hope so constantly that her mother, fearing her whole Christmas would be spoiled by disappointment, said to her, "My dear, I have no money, your papa is poor, you cannot possibly get all those things. Do not spoil your Christmas by expecting them." That night her mother heard a noise after the little tot was supposed to have been asleep. Tip-toeing to the partly opened door, she saw the child on her knees in the center of the bed, and heard her say, "Dear Jesus, Christmas is coming: I want a dolly and a go-cart," and on through a long list of things which she mentioned in detail. Then she said, "Now, if you will send me all these things, you will be a great Saviour, but if you do not send them all, I will tell you now, I have made up my mind to go back on you, Sir!" Now this represents a prevailing idea of prayer. It is a teasing something out of God, and a rebellious attitude if one does not get THINGS. There is a real sense in which it is proper to pray for things and individuals, and there is real power in proper prayer of this sort, but Jesus clearly taught that the true function of prayer was rather to find out the mind and will of God, the clear thought illumination which was hinted at by Abraham Lincoln when he replied to the man whose remark showed that he had about the Kaiser's notion of God as a tribal God fighting our battles: "I am not so anxious to know whether God is on our side, as I am to be dead sure that we are on God's side and that we know His will." It was thus that Jesus was constantly putting the vitalities into dead forms, and insisting on absolute sincerity, unselfishness, and on clearly proper motives for everything we do.

He now comes to the supreme temptation, He must decide whether, in the face of all the conditions which surround Him, He will dare to remain true to certain principles He has laid down as the expression of the life of God and which He has contended are binding upon all men, in all climes, for all time, or whether he will yield when He sees that these principles lead Him to the most ignominious death it is possible for men in His day to inflict upon Him.

When the carpenter of Nazareth met the temptation on that high mountain, whatever may be said of the defects of practice in our day, the ideals were different from the ideals with which we are familiar. It is surprising how much of this summary of Pagan ideals is descriptive of present day Teutonic ideas and ideals. Might made right. National disputes were settled by the arbitrament of the sword as the regular thing. Even the Church expected God to reward devotion by making His people world-conquerors. Aristocracy was regnant. Sometimes it

was a so-called aristocracy, based upon birth or lineage; but oftener, it was an aristocracy of wealth and ill-gotten privilege. Liberty was the property of thrones and of crowns, of scepters and rulers; and if it was ever given to subject or alien peoples in any measure, however small, it was given as a concession and not as an inalienable right to be maintained by personal work and noble achievement. Man, as man, counted for little. Institutions and dynasties were everything. Favored ones banqueted on the riches which flowed from the returns of unpaid labor. It was an age in which Pompey and Crassus alone crucified over six thousand working men on the Appian Way as examples of the awful vengeance to be expected from Roman military justice by those clamoring for their supposed rights. Twenty thousand more were similarly massacred at Ena and Tauromanion, while a competent authority estimates that more than a million insurgents were crucified during those Roman Republican days. These unscrupulous deeds of heartless cruelty stimulated that blood-thirsting craze in a long succession of Roman emperors which found its best known exemplification in the unspeakable atrocities of Nero. Selfishness, ostentation and pride were current sins. The shocking immorality of paganism has become historic.

In the heathen world, there were organized trades whose means of obtaining a living were entirely confined to their skill in producing for the pagan priesthood the innumerable images and paraphernalia of worship, so that some of the bitterest opposition to early Christianity came from the oppressed classes who were most benefited by it, solely on the ground that its teachings, if they prevailed, would seriously undermine their business and would interfere with idol, and amulet, and palladium, and temple drapery. Pagan temples, thus became the source and inspiration of selfish, mercenary interests.

Judaism was undoubtedly the purest and most exalted faith of the day, but it was confined to a very small nation, and how degenerate that nation and system had become, the scathing denunciation by Jesus, as recorded in Matthew, twenty-third chapter, shows. She had few Gamaliels among her teachers and fewer Isaiahs and Jeremiahs among her prophets. The exaggeration of petty observances for the sake of vain display; a pride of opinion and precedent and a mercenary spirit which had already destroyed the key of knowledge; a pagan scorn of the common people; and a heathen oppression of the populace, characterized the degenerate Judaism of the day. Scribes and Pharisees, who were hypocrites; false men, blind leaders of the blind, men who had transformed the house of prayer into a den of thieves and an habitation for the devotees of privilege; men who mistook the near for the great, the temporal for the eternal, ritual for religion and ceremonialism for worship; all these had been born of the current Judaism. What a condition of society! What a hopeless age!

This humble Nazarene, in the midst of all this, had the temerity to denounce paganism and false Judaism alike, to reject their methods and their crown. With a divine insight into truth, which gave Him infinite power as a teacher and which clothed Him with sublimest fearlessness, He turned to despised publicans and sinners with a proclamation of the intrinsic worth of man as man, because he was created in God's image. He chose fishermen, tax collectors, and humble peasants for his disciples, and he sent them forth, irregular, nomadic, without the usual seal of scribe or priest, without credentials from King or magistrate, with neither racial nor sectarian spirit, to tell the world that all men are created free and equal before the law; that the truth alone can make men free; that every inch of human liberty must be won by man's mastery of the truth; that all true statesmanship must be the art of divining God's purposes in the world; that ruling classes can truly and permanently become ruling classes only as they become the servants of eternally true ideas; that trade, commerce, laws and institutions, if they are to be permanent, must serve humanity and must help men to become partakers of the divine nature and to escape the corruption that is in the world through selfishness and sin. He insisted that life is a divine sacrament in which the best is to lift up the worst, the most favored is to live for the least favored. He urged that promotion is justly the reward of worth and achievement only; that he only is great who greatly serves; that RIGHT makes MIGHT; that wrong and outrage are to be resisted though found in kings and governments, in aristocrat or venerated ecclessiastical institution. With him worship and ceremonial were valueless unless they brought man into filial fellowship with God, and He was bold enough to say that any government, any church, any creed, or any ecclessiastical institution which came between man and this free and untrammeled access to God was the enemy of both God and man and was doomed to destruction.

Can any one fail to see the exact parallel in all this with the program over which we have been contending in the last two or three years? The pagan ideals of the Kaiser and the utterly selfish and pagan conceptions of government and religion and of society which have breathed through his speeches, through the utterance of German writings and even the sermons of the court preacher, are surely well summed up in what we have just said. The more one studies the more one must see that the great contest of 1914-18 has been a contest for the final overthrow of old Roman pagan ideals which have proceeded down through the ages and have sprung into life through the medium of the Teutonic peoples.

Has there been progress? Has the Christ been winning? Well, let us remember that of the twenty-three nations lined up on either side in this war; of those which took their place finally with the Allied

powers, with those American Christian ideals, the total population on the Christian side was 1,207,000,000 and they held 30,160,000 squares miles of territory, while on the pagan, Teutonic side the total population of the allied powers was 342,000,000, and they represent 1,200,000 square miles. When you give the nations which sympathize with the Christian and democratic side, such as China, for instance, the millions and the square miles are innumerably multiplied. It is a suggestive study.

However, the boldness of Jesus takes ones breath, especially when one considers the time and circumstances. But the crucial hour is come; they will pursue Him unto the death, and He knows it. If, as His enemies supposed, the CROSS shall be the end of Him, it will be the calamity of all the ages. This explains the intensity of the GETHSEMANE agony. If there shall be no resurrection, He must be considered the champion egoist and the boldest fanatic of the centuries. But He ROSE and that RESURRECTION was the seal of His divinity and of the perennial power of his ideals. It stamped them as of God. It marked Him as the greatest teacher and the sublimest Prophet of the world. That resurrection is really the most crucial test of Christianity, and it is the most unassailable. No other has come out of the fires of rationalistic criticism so well accredited as pure gold, and it is well, for among Jesus' greatest prophecies are these words: "And I, if I be lifted up from the earth will draw all men unto me." Recall the emphasis which Paul and all the apostles put upon "Jesus and the Resurrection," as recorded in Acts.

It becomes us, therefore, to look closely at the exposition. Certain Greeks have come to see Jesus. They were simple Greeks, not Greek Jews. They were Gentiles, and it gave Jesus a great, new exhilaration. He said: "The hour is come that the Son of Man should be glorified." That is, THIS IS DAWN. Soon the sun will be up in the sky. He saw in their coming the fulfilment of prophecy and of expectation. He saw His own ultimate coronation. It was the response of alien peoples which marked the truth of His constant assertion of the unity of the race. It was the first ray of the sun rising over the modern missionary day. It was the earnest, the first little foretaste, of the moral and spiritual uplift of the world, for these Greeks came voluntarily and in response to the simple appeal of the Truth. The principle of the sacrificial character of life which may be lost only to be recovered in a larger life, was clearly stated. Jesus will be an outcast now, but He will eventually be a King. He, however, appreciated the great risk, the momentous issues which were at stake. He felt the temptation to yield, to shirk the conflict, and He had a real conflict. He saw vividly the defection of faithless and disappointed disciples. He heard the huzza which went up from Jews who shouted for Barabbas and who were sure it was all over for Him and His teaching when they

saw Him betrayed by one of His own followers for thirty pieces of silver. He heard men shouting gleefully because He was condemned, and heard them railing at Him as He was crucified. Who would not have prayed for such a cup to pass from him, if it were possible to achieve the desired results in any other way? But Jesus saw, as in a vision, the condemnation of principles and methods we have embodied in the personality of one we have come to call the Devil. Brutality, haughty and Satanic selfishness, sinful ambition which will trample anybody down that its subject may rise; lust, greed, graft, bigotry, pride of opinion, race prejudice—these all must go. He was now to inaugurate an era in which the prince of this world should be cast out. He was to abide.

Recall the passage in the tenth chapter of Mark where he outlines for the Disciples the hateful death He was to die, but where, with great emphasis, He asserts that after three days He shall rise again. You will remember that He then rebuked the ambition of the sons of Zebedee and outlined for them the two great principles and characteristics of the Christian, which was to be the future triumphant and satisfactory, life. When you have studied that passage you will better understand the connection here. The lifting up from the earth clearly refers to the resurrection triumph. He spake these words signifying the humiliation, the hatefulness, the suffering which he must endure as a test of his witness; and well does He conclude the whole passage with these words: "While ye have the light, believe on the light; walk in the light; that you may become sons of light."

The whole passage is a clear setting forth of the lifting up by the Father in the resurrection which, more than any other thing, proclaimed the divinity of our Lord. It was the seal of God upon His teachings and upon His methods. It marked the sure triumph of His Kingdom in the world and the ultimate universality of His doctrine, His spirit, and His methods.

Thus Jesus became the prophet of a new religious dispensation. He reasserted the most valuable contentions of the great prophets; He gave a new body of truth; He became the herald of a new religious spirit, and above all, He gave men a new and larger view of the way in which God entered into human life with new spiritual power, new moral energy, and with the dynamic of a new and larger social service.

If religion is to be a mere shibboleth with which to charm the angel at the gate; if it is to be a little list of theological or ecclessiastical tunes which we are to play over and over again without any variation whatsoever; if it is simply to narrow man into certain psychological attitudes which produce a feeling of security and happiness, but which render the man unfit for large vision and great social service, then it hardly pays to be its prophet; but if, as I believe, it is a union with

God which gives man new moral energy to live up to the highest ethical codes and ideals; if it is a spiritual power which constantly transforms life into nobler values, which enables us to life our lives up into that serene atmosphere where, on mounts of transfiguration, we can see all things in the light of their eternal values and live for the things which abide; if religion is a power which enables us to be as Christ was in the world,—the leaven of a new and constantly better civilization, the seers of new meanings and higher values in everything about us until nature becomes a temple of the living God, until we hear a new high and solemn harmony above the seeming discord all about us; then religion is the greatest thing in the world! I invite you to become the disciples of Jesus because He is the revealer of religion in this true and larger meaning. He makes it the life of God in the soul of man, helping each man to become a center of power, aiding each to make the program of Jesus real and effective in our generation, and as He sees it, the inevitable result of this sort of life and conduct is eternal life. This makes life worth while both here and hereafter.

Jesus gave men a high ethical code, a great new program of civilization, but He gave vastly more. Jesus put the vitality into religion which gives it these moral and social values. He pointed the way to that new moral energy which man needs to help him make His code vital. After all, men need not so much higher ethical codes, as they need new moral energies to enable them to live up to ethical codes already good enough.

At a great semi-religious gathering, the theme one morning was the moral and religious value of the teaching of biology, chemistry, history and literature, and two or three other subjects. A distinguished professor of a great university said something like this: "We used to put great dependence on chapel and Y. M. C. A. in our institution. We have found a better thing. We take our freshmen into Professor Blank's laboratory, give them a microscope and let them see for themselves the degeneration of human tissue under venereal diseases." That represented the tone of three or four speeches. When the discussion opened, your speaker said to them, as he says to you, "The discussion of the morning has been most interesting. No one has a higher appreciation of the value of scientific investigation than have I. No one rejoices more in the re-enforcements of moral and spiritual truth by scientific illustration, but there is a subtle fallacy running through this entire discussion which is as old as Socrates. He taught that knowledge was virtue and that if a man KNEW the right, he might be depended upon to DO the right. But all the centuries since have shown that at this point he was mistaken, for any one of us could furnish illustrations from personal knowledge, of men of scientific training and college grades who know the determinations of science

and who go on being debauchees still. What we need is not more light and more knowledge, valuable and necessary as these are, but new moral energy and adequate spiritual power to enable men to live to the light they have and ethical codes they know."

And this is one great need of our public life. Some years ago, the speaker was a pastor in Northern Michigan. In his congregation was a lawyer popularly known as "Copperhead." He was not religious and had not been in the habit of going to church. But he was attracted to the young preacher and they became friends. Politics in Michigan was bad. The Republicans had been in and there had been great revelations of malfeasance in office. They had been turned out, the Democrats had come in, and the revelations now were as bad or worse than ever. The truth was the "Invisible Government" of men like the brewers and the Detroit saloon-keepers were back of the whole thing. There has been a marvelous change in forty years. One morning the young pastor called on his democratic parishioner and said, "Have you seen the morning paper?" "Yes," said he. "Well," said the pastor, "You are a Democrat and I am a Republican, but it looks as if my party was as deep in the mud as yours is in the mire. What are we going to do about this?" Quick as a flash, he replied, "That's a good question, Elder. I will tell you, MAKE MEN BETTER. There is no other remedy. It is a question of individual rectitude in the last analysis. Securing that position is your business, and there is no greater or more patriotic service on earth." And was he not right? Is that not in the last analysis the big question? And did this earth ever find any source of moral energy, any fountain of spriitual power, equal to that found in Jesus Christ? He is at this hour the "Desire of All Nations." He is more than anything else the world's panacea. He puts vitality into religion. He gives it moral and social values.

How does this apply to the world situation in 1919? What is the function of the Church in this reconstruction period? We reply:

1. It must furnish the atmosphere in which these great problems can be settled. Vision must precede reformation. We must make all things after the pattern shown us in the mount.

2. We must have a new faith in both God and man. Losing faith in humanity is next door to losing faith in God, himself. We should take note of the marvelous turning of human thought toward God, toward those principles and values which I have pointed out in the Captain of our Salvation, and the church should lead the people of all nations to that fountain of power.

3. There has come upon us the great sense of brotherhood. We have seen values of courage, manhood and spiritual possibilities, in Frenchmen and Bohemian, in Polak and Slovak, in wild Mahratta, and in the men from the desert, of which most of us have never dreamed. Jesus long since pointed all this out, as I have shown. Let the church

take a new grip on itself, arise with a new appreciation of the marvelous treasure it has in these earthen vessels and go forward to a new evangelism and a new social and spiritual program for all the nations of the earth. We have come to the Kingdom for such a time as this.

4. A church which fails to have a spiritual program, a prophetic message, and a comprehensive plan for promoting human welfare, will have a hard time. Man must see more than individual salvation under the blood of Jesus. We shall not minimize, rather we shall emphasize more earnestly, personal salvation in Jesus Christ. But that salvation must evidence itself as never before, in missionary and philosophic enterprises, that all men of all races under the skies shall acknowledge the debt of strength to weakness.

5. Our larger task is one of education and the promotion of high moral ideals. We have seen Germany make a nation over in two generations by an educational program. We must put our educational theories in the test tube and see that the Christian element in all its vitality, its scope and its power, is put in and kept in.

6. We have doomed German treachery, intrigue and duplicity. We have scouted the "win at any cost" ideal. We must not allow our nation to build its commercial and business life on a similar basis. The square deal, righteous, methods, which will bear the fiercest searchlight, must be applied to commercial and international relations.

7. The majority of law, order and liberty, regulated by truth and right, must be re-asserted. We have discovered how much we lack standards and citizenship. Patriotism must mean something more than shouting when the flag goes by. We must know the truth, and realize that the truth alone must make men free. We must enter into the settlement of the difficult problems of Labor and Capital, realizing that there has been fault on both sides. Such questions can never be settled while each side stands off in resentful, seclusion from the other and employs either high paid legal talent or low-browed force to attain its end. Capitalist and labor must come together in the spirit of Christ and seek the right, the just, the absolutely fair and equal share which each should have as a result of his human effort.

And we must not lose faith in God and the future of the world. Anarchy, Bolshevism and blood-shed in Russia may seem hopeless, and similar conditions in other countries may seem ominous, but let us remember France in the Revolution, let us recall what preceded and followed Napoleonic wars, and then let us think of the great, strong, sacrificial, enduring France of last year and today, and realize anew that God is still on His throne and that He is keeping watch above His own.

Read, if you please, that remarkable passage in Hebrews XI:39 and 40: "These all having had witness borne to them through their faith,

received not the promise; God having provided some better thing concerning us, that apart from us they should not be made perfect." These words, which close the great chapter on the victorious heroes of faith, present in a new form the metaphor of the grain of wheat. What is the meaning of the countless martyrs, prophets, seers and sages, whose whole life was a living death, wrought without salary or earthly compensation, who struggled against scorn and outrage, and who sealed their testimony with their lives? They all died in the faith, but have wrought revolutions, into the glory of whose efforts we have entered. Are we to rest in endless ease, spending money extravagantly, pouring out ourselves for our own physical delectation, bearing no burdens, enduring no wrongs, suffering no hardships? Nay, nay! These cannot be made perfect without us. Great wrongs have been overthrown. "We must fill up that which is behind of the afflictions of Christ for His body's sake, which is the Church. "If there is any meaning to the life of Jesus; if there is any earth-ward meaning to regeneration; if there is any permanent meaning to the lives of those heroic souls who thus wrought to give us our privileges; if man is really the heaven-born child of God; if we are to give the fullest meaning to the death and resurrection of Jesus, there is a bounden duty to follow out all the principles here taught by the Master, and each to lose his life in some great cause, until the kingdoms of this world are made the Kingdoms of our Lord and His Christ.

Edwin Markham wrote a remarkable little poem on the "Dreyfus" case. The first stanza shows France an Alp of hate and the man in hopeless obloquy, innocent though he was. The next shows the sword by "Unseen Forces hurled," and the man rising against the world, and it closes with these remarkably suggestive words, which may form a fitting close for this discourse:

"Oh, import deep as life is, deep as time;
There is something sacred and sublime
Moving behind the worlds, beyond our ken,
Weighing the stars, weighing the deeds of men.
Take heart, O soul of sorrow and be strong;
There is One greater than the whole world's wrong.
Be hushed before the high Benignant Power
That moves, wool-shod, through sepulchre and tower;
No truth so low but He will give it crown;
No wrong so high but He will hurl it down.
O men that forge the fetter, it is vain;
There is a Still Hand stronger than your chain.
'Tis no avail to bargain, seer and nod,
And shrug the shoulder for reply to God."

True Glorying

BY BISHOP THOMAS NICHOLSON, D. D.

Gal. VI:14. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Gal. II:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

The principle is here recognized that normal man glories in something. There is a spirit of devotion and achievement which is the sauce of life. Charles M. Schwab recently said: "There is much more in business than simple direction. A business must have some spirit and enthusiasm or it will fail." "The pre-eminent trait of the American people is the desire to succeed. We are a virile nation, fired with the passion of self-determined success."

The crucial point is in what we glory, to what we consecrate our lives. There is danger in the Centenary that we shall spend ourselves boasting of the achievement, carelessly spend our money and make no permanent dent upon the world's needs. The whole content in Galatians proves conclusively that Paul does not have in mind the mere satisfaction or substitution theories of the Atonement, by which the vitalities of the New Testament are turned into mere mechanical and human theological theories. To Paul this was a real, vital thing which affected the whole theory of life, the type of his life, his ambitions, aims, hopes, aspirations and employments.

I.

Paul gloried in the Cross of the Lord Jesus Christ, by whom, not by which, the world was crucified. There is a general mistake in interpretation here. Even Weymouth thus misrepresents it. It is by the indwelling power of the Lord Jesus that all this crucifixion and transformation takes place. It is not by any mechanical devices, by any ascetic practices, but by so surrendering to Christ that the new life of Christ possesses, thrills, fills, supplants his life. There is a conformity type of religion. It is like putting up a wax figure. These wax figures can be made so perfect as almost to deceive the elect; just as they are now making artificial flowers so perfect that one can scarcely tell

the difference at ten yards' distance. But they have no breath of life. It is only by the mother actually imparting her life to the child that real life comes. We constantly need a reassertion of this truth. It was this vitality of religion, this "strange warming of the heart" by Divine impartation of life, which made early Methodism and distinguished it from the formal worship of the time, and gave it the life adaptability and the genuine power to spread to all the earth. This comes **By Whom**, not **by which.**

There is a constantly insidious temptation to do things, to give money, to lend influence, and count this for righteousness. Some Churches and church people are making a fetish of activity, banquets, socials, reading rooms, and all modern institutional agencies. Arnold says:

> "We nod and bustle as we hurry by
> And never possess our souls until we die."

Even preachers and missionaries fall into the temptation of working so hard and so constantly that they lose spiritual power. They lose the real divine impulse. See how often even Jesus himself went apart to pray, spent all night in prayer, went to the Mount of Transfiguration. All this emphasizes the **By Whom** idea.

II.

By this indwelling life Paul was crucified unto the world. He is thinking of the "world" not as ascetic but in terms of his renunciations. What they were he tells us in Phillipians. Training, culture, efficiency, aristocratic achievement. The place in the sun for his nation. The Superman for himself. It was the putting to death of the very ideals and theories of life which have come to such terrible fruition in the last five years in the military autocracy of the Central Powers.

III.

How did Paul handle the case? How did he crucify these ideals? How did he achieve? By surrendering life and securing the invading Christ.

We are given a clear statement of Paul's position in his own nation up to the time he made the famous journey to Damascus. He had that social standing which is accorded the man who can display a coat of arms which proves him high-born and of unmixed blood. His mental power had been recognized and he was just about to enter the Jewish House of Lords for a life tenure. He was free from degrading vices—a man of force and fire, strong-willed, ambitions, self-controlled, and one who was already displaying the marks of born leadership.

In that Damascus road arrest and the events which followed it, he

experienced a complete transformation of his ideals. His notion of the meaning and purpose of life was revolutionized. His old traditions, his life purpose, his social ideals, his conceptions of worship, nailed to a cross in token of their humiliation, were marked as accursed; and conceptions of life and of service, which transformed and transfigured the man, replaced them. The ideal moves through a man's mind and heart like a queen in her empire; it transforms the soul, shapes all, cheers all, rewards all, until it takes the life from littleness or deadness and hands it over to beauty and power. A noble ideal is like a great and noble genius—whatever it touches it adorns.

Look at the portrait of Saul of Tarsus: An ardent and exclusive Jew who would have the Jewish nation a world conqueror. The unfortunates who chanced to be born outside of the pale of Judaism might be trampled down unmercifully or might be left, wretched and ignorant, a hewer of wood and a drawer of water for the favored and triumphant people. The poor wounded wretch on the Jericho road might be left to die, for his misfortune was the mark of divine disfavor, just as the exaltation of the victors was the badge of God's graciousness. The masses must be content to toil as virtual slaves for their regal lords and masters, either without compensation or with as little remuneration as would prevent them from breaking into open insurrection. In his ideal for a nation at this time, there was no recognition of the inherent worth of man as man, of the latent possibilities of the poorest and the worst of men under the touch of loving sympathy and divine inspiration, and no thought of the divine heritage in man because of God's image in every child of the race. Saul was ambitious to be personally conspicuous in the conquering nation. As a member of the privileged aristocracy, he would be happy if clothed with purple and fine linen, if receiving obsequious obeisance from the masses and supported in regal luxury by the populace. The ideal society was a group of icily regular men, each of whom had his part, one as governor, another as judge, another as merchant or lawyer, another as rabbi, all bound together in an aristocracy of privilege. Religion was a round of rites and ceremonies which gave them an air of respectability, which induced God to smile upon them, to grant them certain privileges and immunities, to take their part in all contests, and to fight their battles. For these favors, they paid by tithes and liberal free-will offerings. The favored aristocracy was to mete out patronage something after the manner of the spoilsman politician of modern times. The prophets thundered against this conception, but the ideal so filled the imagination of the Jew that he killed the prophets and stoned them that were sent unto him. The majestic eloquence of Isaiah, the tearful pleading of Jeremiah, the weird and fanciful picture-painting of Ezekiel—all availed nothing; and when Jesus came, he was left to weep and sob over a Jerusalem which he would gladly

have redeemed but whose city must be left unto her people desolate because the glory which God would have given her had departed from Israel.

Look now at this Saul transformed into Paul the Apostle. What are his social and religious ideals. The Jew is a servant, "blessed that he might be a blessing." He is in danger of destruction because he is recreant to his trust. God is an infinitely wise and loving father, gracious alike to all. He would have all men everywhere—Jew and gentile, rich and poor, slave and freeman—to come to the knowledge of the truth. The most glorious possibility of man is the quest of truth, and the chief business of the race is to know God because he is the living embodiment of the truth. Whoever can give the truth-seeker light is a public benefactor. Anything which will help him to the knowledge of God and of truth is of priceless value. In God he is to live and move and have his being. In Christ he is to be complete, because in union with God and Christ he discovers the secret of true success in life. He clutches the key to all the beauty and all the glory of nature. He finds the mystic entrance into all music, all poetry, all art, all those nobler things which play through life's more cultured walks and charm the way. He comes to stand in the center of a religious belief which gives life a new and infinite outlook, which brings a new purity to the human heart, which begets a tenderness destined to abolish the Colosseum and to inspire the heroism of martyrs, which will bring a spiritual power giving us a new literature and a new art, a new high and solemn music—in short, a new civilization. Nor are these privileges for him alone. This union with God in Christ is to beget a sense of the equality of privilege among men which will present liberty as the glorious heritage of every human being. Poor Mary Magdalene, wretched victim of the lusts of men; Dives, in his purple and fine linen; Lazarus, the beggar at Dives' gate; the tax-gatherer who had become the champion grafter of his age, and the common sinner of the slums—all these had limitless possibilities if you could get sin, selfishness, and weak pride away from them and unite them to Christ in love. The highest and the best in the system were to live for the worst; each to love the other as himself, though not more than himself. A man was not to become a fanatic who, in his mistaken sacrifice and zeal, allowed his own life to deteriorate, his own ideals to perish, or his own happiness to wane in overwrought efforts to minister to others. Realizing that he was blessed that he might bless others, he was not to be content to become a Polonius, all the more ready to bestow what little depth he had because he was so shallow; but rather to make the absolute best of what God made and what God gives, and to seek to be a member of an ideal community in which each found his highest happiness in the happiness of all, and in which all sought to become the perfect sons of the perfect God whose love

prompted him to give his Son for their redemption, whose providence was over all the earth, and with whom the priceless meaning of nature and of life was found. When men would pursue these ideals as they seek goodly pearl, the pure worship would lead to heaven—indeed, heaven would come to earth.

When this vision of a new meaning and content of religion came to Paul, he became enamored of it. He changed the whole course and purpose of his life, and in his enthusiasm he cried, "This one thing I do; forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." And he exhorted everyone who would be perfect to be thus minded. The man's motives, purposes, ideals, and conceptions of life had been transformed.

IV.

Now, what was the outcome in Paul's life? Did it narrow him? Did it destroy his own life? Did it unman him? No.

(a) He would have been a teacher as a Rabbi. What a world teacher he did become!

(b) He would have been a ruler of the Jews; a member of the Sanhedrin. He became, next to Jesus himself, the greatest builder and ruler of the world-wide Christian church. Modern theological investigation has sometimes tried to prove that he was more powerful in the moulding of Christian thought than Jesus himself.

(c) He would have been a Philosopher. He became a prophet. His "Plan of the Ages" has a world sweep and a world vision.

(d) He would have been a maker and a moulder of the Jewish hierarchy. He became a maker of great world civilizations, and his influence extends to worlds then unknown and to nations yet unborn.

V.

This principle applies to men, to communities, to nations.

(a) The actual and the possible man as seen in Peter.

On Penobscott Avenue at Camden, Maine, there was that perfectly lovely home, wonderful gardens, elegant lawns, remarkable flowers, marvelous ocean view. What a temptation to make money satisfy one's soul by giving large sums. If you think there is no real temptation, no genuine soul struggle on the part of a man who must decide between his business ability, his power to acquire and create, and the prophet's calling, you do not know human nature.

Only a mile away was the summer home of young William Borden, a Yale and Princeton man, who gave his life to missionary work, though a son of a millionaire and himself a millionaire. He died at

twenty-five, yet he left an imperishable influence and his life wrought a transfiguration at Yale.

It is seen in the influence of America, in the new internationalism. In fact, in the world history. Greece made her greatest contributions during Republican days. When Socrates, Plato and the great poets and artists were in their glory, when the spirit of loving unselfish service was greatest, when the vision of the One God was clearest.

Rome had her palmy days during the Republic. With Nero and Trajan, their selfish, barbarous, gross, debauchingly extravagant ways marked the decline and opened the way to the Fall. It was Reformed and Lutheran Germany which gave the world its best. It is rejuvenated and Christianized England which is giving a new day for India and the Boers.

He is a man, diseased. He has the surgeon's knife applied. The diseased parts are cut out. He goes to the seaside, breathes a new air, finds a new coursing of life, comes home a new man, and adds twenty years to his efficiency and service. So we should come to Christ, as individuals and as a nation, have the gangrene eliminated, cut out the tumors of the body politic. Let the new life of prophetic vision, new ethical ideals, new spiritual power come in. Then shall we see new meaning in everything, as Browning represents Saul as seeing after his awakening under David's higher music.

Daniel vs. Sensualism

By REV. WM. B. RILEY, D. D.

Daniel 5:1-6:28.

In our previous discussions we have studied Daniel vs. Heathenism, and Daniel vs. Darwinism. In chapters 5:1-6:28, we have Daniel vs. Sensualism.

Evidently a great period of time elapsed between the close of the fourth chapter and the opening of the fifth. The old king Nebuchadnezzar was long since dead, and Nabonidus, his warlike son, coming to the throne, shared the same with Belshazzar, the heir-apparent; and, as Vice-regent of the Empire, he is called "The King."

The opening sentences of this study provide another illustration of the sins and swift living to which the children of special privileges and power are both surely and sorely tempted.

Our first introduction to Belshazzar finds him the host of a great "feast to a thousand of his lords," and the whole setting of the same is thoroughly Bacchanalian.

Three words will well-nigh compass the content of these two chapters. These are Sensualism, Supernaturalism and Supremacy.

SENSUALISM.

SENSUALISM WAS EXPRESSED BY THE FLOWING OF WINE. "The king drank wine before the thousand." And "the king and his princes, his wives and his concubines drank." Wine drinking has always been the curse of kings. Solomon could not forget his own experience, nor yet disregard his observation, and from the place of the throne he wrote, "Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise." And again this inspired Sage of the ages, declared, "It is not for Kings, oh Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the low, and pervert the judgment of any of the afflicted." (Prov. 31:4-5).

If there is any one thing upon which the wise of the earth have agreed for four thousand years, it has been the deleterious effects of strong drink; and if there is any one thing to which the foolish of the earth, from the king on his throne to the most forlorn tramp—begging bread at the back door, have been addicted to the degradation of each,

it is this same strong drink. We discuss in America questions of employment, and are constantly debating what we shall do for the unemployed, but we know that, with very few exceptions, the statement of Mr. Lloyd George, England's first citizen, applies to "the down and outs" of this land as perfectly as to that—"They are unemployed because unemployable. The stamina which should be theirs was lost because of drink. They are only a sort of weak vegetable"—too weak for the serious uses of the world.

It is related that at a wedding the young bride declined to pledge her husband with wine. When her father remonstrated with her, she replied by holding up a wine glass and saying, "The color and sparkle mock me, for there I see a debauched brother, a broken-hearted mother and a saddened, darkened home—our home!" Ten thousand times ten thousand her statement would have applied to other homes as well; and the house of the king was not exempt. The words of Isaiah are: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust." (5:22-24). Let kings hear it! Let the self-supposed cultured of the earth give audience to it! Let the great and the rich as well as the degraded and the poor, ponder it—strong drink and sensualism are synonyms.

SENSUALISM IS REPRESENTED IN THE CHARACTER OF A WOMAN. We have no detailed description of these women beyond the statement that they were the king's wives and concubines; but one does not need much more. The wine-room witnesses to the character of its own patrons. A few years since, Chief of Police Delaney ordered a raid of the Denver resorts. In a few hours forty young women were behind prison bars. Some of them were daughters of elite homes; others of them stenographers, milliners, cashiers, waitresses, etc. It was a night of weeping! Indignant parents protested that their daughters were young women of good reputations and should not have the treatment of their criminal sisters; but the consistent chief replied, "The frequenting of these wine rooms will very shortly convert your so-called respectable girl into a subject of the Market street tenderloin. If she is decent and desires to remain so, let her desist."

The man has not yet been born who can make constant associates of lustful, wine-bidding sisters and maintain his royal standing. Andrea Delsarto was an artist of such high ideals that he gave to the world a face of Christ, never equalled. But the woman he chose to share life with him by the charms of her personal beauty, and the criminal tendencies of her low ideals, carried him to such depths of dishonesty and deeds of degradation, as to compel him to confess his craftsman hand "low-pulsed." Goethe said, "Tell me with whom thou dost company and I will tell who thou art." And Goethe's women as-

sociates dragged him to moral depths more godless even than was his atheistic philosophy. Solomon writes it down as a proverb, "The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honor unto others, and thy years unto the cruel." (Prov. 5:3-5 and 8-9).

AGAIN, THE SACRILEGIOUS USE OF THE SACRED VESSELS WAS SENSUALISM. Belshazzar must have known what sacredness attached to the golden and other vessels brought away from the Temple—the House of God—which was at Jerusalem. And when he called for them, and with them served his princes, his wives and his concubines, the spirit of sacrilege was with him, and when, while they were drinking, they praised the "gods of gold, and silver and wood and stone" consciously and intentionally he offered an insult to Jehovah—the very God concerning whom Nebuchadnezzar, his grandfather, had made a decree that "every people, and nation, and language" should worship. And yet Belshazzar's sin is not an antiquity. It is the very same mistake into which Kant fell when he concluded that "two things there are, which, the oftener and more steadfastly we consider them, fill the mind with an ever new, an ever rising admiration and reverence—the Starry Heaven above and the Moral Law within." The modern theologian is more disposed to worship the stars than the God who made them, and to trust his own inner consciousness than the Holy Ghost who quickens and renews; and the praise goes to the creation or creature, rather than to the Creator. As in the old day, a king sat on the throne who knew not Joseph, nor yet regarded his God, so now Belshazzar is alike ignorant of the greatest prophet of the realm, and the very God for whom Daniel stood.

This sensualism, this sacrilege, were alike an insult to God, and resulted in the writing on the wall.

SUPERNATURALISM.

THE SIGHT OF THE HAND WAS ITS FIRST EXPRESSION. "In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw that part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

What is the interpretation of this report? Let the Rationalist answer and he will tell you, "Belshazzar had delirium tremens, and will cite many instances from history to prove that when men drink wine they experience visions. But the vision is wholly subjective; in other

words, no hand ever appeared. Belshazzar only imagined he saw a hand." Then perhaps this same Rationalist will tell us how it happened that Daniel interpreted this vision so correctly, that that very night his interpretation became history. The longer one lives the more is he impressed with the fact that the most credulous company of people on earth are the Critics of Sacred Scripture—the opponents of the supernatural. Let me illustrate what I mean. There is an old and unscientific opinion, to the effect that the vibration in every building and structure of wood or stone or other material has what is called its "key note," and if a fiddler can only find that, he can play down the biggest bridge that was ever built; and they even claim that historically the first iron bridge built was at Colebrook Dale and a fiddler did play until he struck the key note and the structure swayed so perceptibly that the workmen compelled him to stop. Now upon that basis, a recent writer, who boasts himself an exponent of modern thought, speaking of the falling of the walls of Jericho, in articles published by a leading magazine, says, "It is not in any sense robbing this story of its miraculous element to say that God was making use here of His own laws and that the shouting of the people caused vibrations serious enough to topple the walls." Some shout!

It is strange how deniers of supernaturalism swallow with ease a greater supernaturalism. Bishop Wilberforce had such teachers in mind, when he spoke of those who are "borne on the wings of a boundless skepticism into the bosom of an unfathomable superstition." If a man believe in God at all, he must believe that the walls of Jericho could come down before His breath a thousand times more easily than they could crumble at the shout of man. Bettex, the great German believer, says, "with his accustomed superficiality, the man of the world, treats miracles either disdainfully, dismissing them as "silly stuff," or ascribing to God and His Son a few smaller and easier miracles, as a well-known Berlin professor does, but energetically protests against the greater and more difficult ones. Confounded he sits before Lot's wife and Balaam's ass, like one who has never seen an egg, and now takes one, opens it, and exclaims, "What! Am I to believe that, simply by virtue of a certain degree of warmth in the incubator, there will come forth from this slimy white and yellow fluid a perfect animal that can walk and fly and cackle? Why, whence shall feathers, and feet and claws and the hard bill come! I shall never believe such stuff." For in the presence of this fact, as well as of thousands of others, science as a whole is as helpless as in the presence of the miracles of the Bible. But we wise people consider the miracle quiet simple and natural that is repeated daily, and deny it if it occurs only once within a hundred or a thousand years."

T. DeWitt Talmage has been too shortly forgotten by the generation he served, and the land in which he won his fame. No man of

modern times thought more clearly nor spoke more forcefully, and Talmage reminded his auditors of the fact that God makes no special regulation for the graduate of Harvard or Princeton, and asserts that "the scorn and criticism and anathemas of the modern man can in no wise change the fact that we have an infallible Bible, a supernatural religion and a divine and all sufficient Savior." The record says, "The king saw the hand" and Daniel interpreted it as a supernatural revelation. Who can dispute either the historical fact or its prophetic import?

SUPERNATURALISM WAS ALSO IN THE CONTENT OF THE SENTENCES. The "Mene, Mene, Tekel, Upharsin," was "Numbered, Numbered, Weighed, Divided!" Our report is a somewhat free translation; "Mene—God hath numbered thy kingdom and finished it." "Tekel—Thou art weighed in the balance, and are found wanting. "Peres—Thy kingdom is divided and given to the Medes and Persians."

That this was God's word concerning the king and his kingdom, history immediately demonstrates. Your telephone rings; you take up the instrument and put the receiver to your ear; you hear a voice, but you see no face. The language is clear, the idea conveyed is perfect; will you deny that it is a message to you because you cannot see the spokesman? Will you be indifferent to its import because it comes to you over a long distance.

Some time ago there was a hard controversy raging between Mr. Robert Blatchford, the atheistic editor of the Socialist paper in England, and Mr. G. K. Chesterton, the brilliant Daily News writer; and, in that discussion, Mr. Chesterton said some things that ought never to be forgotten by the advocates of Christianity, and among them this, "The strength of Christianity lies not in the fact that it is eloquent or successful, or well represented; it lies in the incidental fact that it is indispensable. By indispensable, I mean this; to all mortal appearance, impossible for men to attack Christianity without eventually ending up in positions that no sane masses of men have ever held; in positions which would horrify a decent pagan or an unbaptized savage. Schopenhauer ends by saying that life itself is a delusion. Nietzsche ends by saying that charity itself is a delusion. Mr. Blatchford ends by saying that human goodness and badness are delusions. Christianity does not answer; a few of her apologists answer, and generally badly. But she is silent, for she is old, and has seen so many paradoxes. She knows the path you are on, and has seen many on it; she knows that on it are delightful hypotheses and luxurious negations, and that that way madness lies. She knows that as soon as you want any conceivable human reality, if it be only to say, "Thank you" for the mustard, you will be forced to return to her and her hypotheses, where she sits, guarding through the ages the secret of eternal sanity."

Certainly; and if any man believes that he can visit the wine room and make consorts of strange women, treat sacred things with sacrilegious hands, and not see a hand writing on the wall and read in the finished sentences of his own doom, the end to which he will come will compel him, as it compelled the king, to call for God's prophet, and to hear God's truth, and endure God's judgment.

SUPERNATURALISM WAS IN EVERY SENTENCE OF DANIEL'S INTERPRETATION. "God hath numbered thy kingdom and finished it." "Thou are weighed in the balance and found wanting." "Thy kingdom is divided and given to the Medes and Persians."

This was not history, it was only prophecy as yet. If Daniel's interpretation is not supernatural, if these sentences themselves are not from God, nothing will come of it. But if God wrote the declaration, and God inspired Daniel's interpretation, then history will run into the mould of this prophecy.

What does history say? "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Median, took the kingdom." And that is not Biblical history only; that is world history as well.

There is many a man whose sin sentence is already passed. His doom is a Divinely determined fact, and yet, he does not know it. Laughter may fill his lips, wine inflame his brain, false friends may regale him with flattery, and yet in the eternal counsels of God, judgment is already pronounced, and the Executor of the same is at hand. The fact that he does not appreciate his danger in no wise detracts from its awful reality! Some years ago a mine near Pottsville, Pa., caved in. Three miners were entombed. The rescuing gang worked strenuously for hours until at last they reached them, and lo, the men for whose lives they had feared, sat calmly about their dinner pails, eating with relish. They knew not that anything had happened. The silent rush of sand and clay had given them no notice that they were cut off from the outside world and buried alive. Ignorance of facts and lack of fear in no wise saves men from doomed estate. Oh, men, look up from your wine! Cease from the prattle of consorts, take your eyes off your gold vessels and cups of silver; see the handwriting on the wall! God's hand is still capable, and His fingers can frame the sentences of judgment and His power is adequate to the execution of the same.

But we pass to the sixth chapter, and to the last word:

SUPREMACY.

DANIEL'S INTERPRETATION AFFECTED HIS POLITICAL PREFERMENT. Belshazzar commanded that Daniel be clothed with scarlet, and that a chain of gold be put about his neck; and made a decree concerning him that he should be the third ruler in the kingdom. But he never lived to see it done. Darius, his successor, in organizing the

kingdom to which he had suddenly come "set over it an hundred and twenty princes and over these, three presidents, of whom Daniel was first," and "this Daniel was preferred above all the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

How like the history of Joseph, this! And yet, that is only another way of saying, "How like the custom of God!" The men that Joseph befriended in prison, once liberated themselves, forgot him. God never did! God never forgets the man who is loyal to Him; and God is able, when He will, to take him from behind prison bars and put him in the place of power.

Moses may be determined upon as a victim of Egyptian wrath against the Jew, and the life of this weak, wailing infant can only be protected by the false pretenses of an affectionate mother. But God can pick him out of the cradle of rushes and pitch and put him in the palace for training and equip him to become a greater than the king. David may be looked upon by his fellows as nothing better than a ruddy, beautiful lad, and even treated by his elder brothers with contempt, and his very life may be sought by the mad Saul; but when God makes up His mind to set David on the throne, nothing can stand in the way. And when did God ever do other than He did with Daniel, vis: exalt the loyal man, put sacred trusts into the hands of the trustworthy, and bring to the place of power the man He had perfected?

DANIEL'S TRIALS SIMPLY DEMONSTRATED THE DIVINE FAVOR. The jealousy of the princes landed him in the lion's den. The method employed in doing it was a true measure of the men engaging in it. They held a secret session. It is commonly so with officials who propose to undo God's anointed.

In my whole life I have scarcely known a company of men, members of the church, and occupying official position, to remove a pastor from the pulpit by open session and frank and fair discussion. The report of these presidents to the king was false. It indicated that they had all assembled. But as Daniel was not present, nor even apprised of the meeting, they plainly lied. How many men report that "all the officers are of one opinion; "all of the leading people of the church" think so and so; "all the members of the Board" have come to this conclusion. A young man in a Western state was asked to resign and told that all the people in the church felt it were better to have a change. When he got up in prayer meeting and asked his own people to tell him frankly what was wrong and why they so disliked him, that same people rose in wrath and excluded the two men who had made the secret request.

It is interesting to note Daniel's method of meeting this indictment. He is an old man now. His hoary head is a crown of glory! I delight to watch him go into his house and then to that window in his chamber that opened toward Jerusalem, and see him kneel upon his knees

three times a day and pray. What wisdom there. How much better than assembling his friends for his defense. How much better than trying to uncover the conduct of his enemies to the eyes of the king. How much better than calling an assembly of them and charging them with falsehood and deceit and the spirit of murder.

God's man has all the resources he needs in every time of trial; and the man who knows how to pray is the one man destined to prevail. To him the combined forces of enemies are little more than a farce. To him, hungry lions have no hint of harm.

A man's conduct is always the evidence of his creed! Campbell Morgan says two small boys on the first sharp morning of autumn, took their skates and hied themselves to a pond nearby. One of them said to the other, "See, it is frozen; it will hold us up." "All right," said his chum, "you put on your skates and try it." "No, I don't want to try it, but I am sure it will hold us up; you go." He didn't really believe or he would have gone on. Daniel had no hesitancy at the lion's den. Like his three Hebrew brethren, he was saying, "If it be so, my God, whom I serve, He is able to deliver me, and He will deliver me, oh king." "But if not, be it known unto thee, that I will not serve any other God, nor worship any other than Jehovah."

The preservation of Daniel is a precious record. His deliverance was the king's delight; and the decree of Darius introduces the last truth to which I call your attention, namely,

DANIEL'S TESTIMONY GAVE VICTORY TO THE DIVINE MESSAGE. "Then king Darius wrote unto all people, nations and languages that dwell in all the earth; Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end."

This is the only way the Divine message of truth will ever reach men, through your testimony and mine. You have often heard that strange, sweet story of Van Dyke's in which he tells of Christ, having completed His work and returned to heaven, and as He talked with Gabriel, that angel asked Him how He proposed to have his plan of salvation reach the ears of men, and Jesus answered, "I have told John, and Andrew, and Peter and James and the others, and have asked them to bear witness." "But suppose," said Gabriel, "that they should forget; or suppose they are faithful, but in the far-off twentieth century, men who know this truth should forget to tell the same, what then." Jesus solemnly answered, "I have made no other plan."

Brethren, Africa has a little light; but the greater portion of her people still sit in darkness and the only possible hope of salvation for millions and millions of the inhabitants of the black continent is with us! Are we bearing our testimony with our gifts of money, by our of-

fers of self? China, Japan, India, the Isles, these are a part of the "peoples and nations and languages of the earth." How are they ever to come to a knowledge of the living God; how are they ever to know of His kingdom, of His endless dominion, except we speak by every power at our command?

Oh, the hour will break when the money we have hoarded, will burn as might coals of fire; when the gold we have refused to make for our Master will eat as doth the gangrene, for the hour will come when we will have to stand before Him, to give an account of our stewardship!

What are we doing today to bring the knowledge of Jehovah to "every people and nation and language that dwell in all the earth?" Daniel's example was a worthy one. The God of Daniel wants us to be alike faithful. We have long known something of the legend which was employed in the immortal Polish romance, "Quo Vadis;" of how, under the fearful persecution of Nero, the Christians at Rome went through fiery trials, multitudes of them being burned at the stake, soaked in oil, securely tethered in the Roman square. The very streets themselves were lighted at night by ghastly sights of flaming men and burning women! It was reported that Peter himself, with a little band of fugitive Christians, fleeing from the persecutions, came face to face with his Master, walking toward the city, and Peter said to Him, "Lord, whither goest thou?" "I am going back to Rome to be crucified again because my servant Peter turned his back to the cross." And Peter answered, "Not so, Lord; I will go back again and gladly die for Thee." And so, as tradition tells us, with head downward, he let them nail him to the cross, trusting that his blood would be the seed of the church and that his sacrifice would send the message of truth and salvation farther than would his living speech.

Brethren, there is a passage in the Scriptures, which speaks of our "filling up that which is behind of the sufferings of Christ." Are we doing it, or are we so far failing to get the blessed message of His salvation to all peoples, nations and languages that our very failure crucifies Him afresh and puts Him to an open shame?

The Great Question

By REV. WM. B. RILEY, D. D.

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged He His disciples that they should tell no man that He was Jesus the Christ." Matthew 16:13-20.

It was as Jesus approached Caesarea Philippi, that He, with His little company, halted; probably to rest a few minutes from a weary journey, and possibly to prepare and take the next meal. While waiting He snatched opportunity of some further instruction for those first students in the true "Christ's College."

Like all great teachers, He questioned; and, like the wise teacher, He prepared His questions with reference to their progress in study and understanding. The time of His decease at Jerusalem was not far away; and that it might be properly understood and sanely interpreted, they must properly understand Him and sanely interpret Him. Hence the question, "Whom do men say that I, the Son of man, am?"

Beyond controversy, this is the greatest question that Christ ever asked! The question, with Peter's reply and Jesus' remarks, involves the three central facts of the New Testament Scriptures. These facts might take the form of themes, and be expressed in three phrases, around which every word uttered from Matthew 1:1 to Revelation 22:21, clusters and circulates. They would be these, The Christ of God, The Church of God, and the Kingdom of God. The order of their statement is the order of their appearance in Scripture, and suggests also the program inspiration follows in the development of the themes themselves.

THE CHRIST OF GOD.

He was the occasion of this question of the centuries. "Whom do men say that I, the Son of man, am?" Before that question all others pale; even the most important ones seem insignificant indeed.

To that question, there are three answers that claim attention, at least upon the ground of age. The answer of natural reason; the answer of scientific research and the answer of Divine Revelation.

The Answer of Natural Reason.

Possibly the most ancient exponent of this was Satan himself. Whether he actually doubted the Deity of Christ, not recognizing Him when first he saw Him in the flesh, we do not know; but certain it is that in the wilderness, following our Lord's baptism, He called into question every essential feature of His Deity.

He questioned His power to work miracles and proffered Him a stone to be turned into bread as a test! He questioned His capacity of the angelic host and dared Him to cast Himself down and give proof of their allegiance in the swiftness of their descent from heaven to suspend Him in mid-air and he questioned His inheritance of the earth—or His final Lordship in the same, and asserted a self ownership.

The leading modern exponent of this reply was Strauss. In the last century that great skeptic gave to the world his mythical theory of Jesus, contending that no such person as is pictured in the New Testament ever lived, save in the minds of the imaginative apostulate. Matthew, Mark, Luke and John, Peter, Paul and others "materialized Him out of the star dust of their Messianic hopes and training," as one expresses the Strauss conception. In other words, by that infatuation which sometimes befalls men, as a result of an inordinate affection for a natural leader, they magnified a plain peasant into a god of all grace and power, and by a process of corporate scheming, palmed Him off on the world as a supernatural being.

The weakness of the modern mind, and the intellectual incapacity of some modern ministers, was never more clearly demonstrated than by the fact that Strauss' irrational explanation has been so widely received.

The time came, however, when the more thoughtful doubters reached the logical conclusion that the disciples of Jesus were no more able to invent such a character as the Christ of the Gospels, than they were to create the character itself. Beyond dispute one colossal figure has crossed the centuries and that figure is Christ. Who is He? This fact gave rise to the second reply.

The Answer of Scientific Research!

That answer is in line with what some said, even in Jesus' time. Peter reports their opinion of Jesus after this manner. "He was John

the Baptist, or Elias, or Jeremias or one of the prophets." They had seen too much of Him; they had studied Him too carefully; they had examined His conduct and character too scientifically to join in the Strauss skeptic reply.

The true scientist tries conscientiously never to ignore facts. Even so long ago as Christ's time, honest students saw that while He looked like a man, behaved like a man, He was both in appearance and accomplishment more than an ordinary man. They deemed that He was at least such as John or even Elias or Jeremias. How modern that sounds! How much in line with the clerical skeptic of this day!

Reginald Campbell consents that Jesus was not an ordinary man, but seeks to explain Him by saying "He is only a man, yet **He is the only man.**" That paradox, however, while seeking a way of escape, put its author into much more perplexing questions still. We cannot overlook its utter lack of logic. The poet says,

> "If Christ were a man,
> And only a man, I say
> That of all mankind, I would cleave to Him
> And to Him would I cleave alway."

If Christ were a man and only a man, He is a dead man; and those who lean on Him lean on One who long since failed. If Christ were a man and only a man, He was a deceiving one, for He said, "I and My Father are One," and the deceiver is always an insufficient support. If Christ were a man and only a man, He is unworthy of worship and to cleave to Him always is a violation of the First Commandment.

The skeptical scientist of the present moment, likes to style himself an advanced thinker. He makes the same answer now that the scribe and pharisee (the learned man of twenty centuries ago) made then. His answer involves Mary in harlotry; Joseph in fornication; makes Jesus a bastard; leaves the church without an explanation, and the Kingdom of God without promise or prospect!

But that Christ was not content with such a reply is evident in the fact that He pressed His disciples for yet another answer, and by Peter's lips it was voiced.

The Answer of Divine Revelation!

Simon Peter said, "Thou art the Christ, the Son of the Living God." Jesus reminded him that that was the greatest thought he had ever had since his birth. It was not the flash of wit; it was not the expression of genius; it was not the speech of the clever; it was "revelation" from God. Like all other good and perfect gifts, that knowledge came down from above. Peter was at his best when he made that reply. But the human voice is only at its best when it expresses the divine mind.

Someone says, "How do we know this is the Divine mind? Our re-

ply is "Because in accord with the Divine Word; in accord with the prophecy 'The seed of woman shall bruise the serpent's head,' in accord with the statement, 'Behold a virgin shall conceive and bear a son and shall call His name Immanuel.' In accord with the announcement of Gabriel, 'Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus.' In accord with the angel's statement to Joseph, 'Fear not to take unto thee Mary thy wife, for that which she has conceived in her is of the Holy Ghost;' in accord with the Divine voice to Mary, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; for that Holy Thing which shall be born of thee shall be called the Son of God;' in accord with the life He lived; the death He died; the resurrection He accomplished; the ascension that occurred before the eyes of hundreds."

Ah, Peter, God made to you the revelation of the ages; He was; He is "the Christ—the Son of the Living God!" To deny that, is to leave His birth, His life, His death, His ascension with explanation. To deny that is to dispute the history of the rise and growth and power of the Christian church, and to deny that is to put one's self in opposition to the promised Kingdom to come, with this Prince of Peace in the place of power.

Certainly, one day, men who still believe in the authority of the Sacred Scriptures, will cease from denying the Virgin Birth, the attested miracles, the matchless words, the sacrificial death, the certain resurrection, the glorious ascension, and even the promised second coming of the Christ; for if the Scriptures have any weight, any value, they testify to all these things as they testify to Peter's declaration that He was "the Son of God."

So much then, for the first portion of the text, the Christ of God. Let us turn now to the second portion of the text.

THE CHURCH OF GOD.

"I say unto thee, Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The Church of God Rests Upon the Divine Christ.

It was not Peter upon whom the church was built or it would have crumbled when they crucified him. It was not even Peter's confession, "Thou art the Christ, the Son of the living God;" for a mere statement is not a sufficient foundation stone. It was the fact to which Peter replied, namely, that "Jesus was the Christ, the Son of the living God," for facts are sufficient and stable! Upon that foundation-fact the church stands, and upon that, the church will forever stand. You cannot build a church upon any other basis. You can construct a house and call it a church, you can gather the people into some sort of an assembly, and call it a church; you can get the newspapers to say it

is a church; but you do injustice to the Biblical term. A house and an assembly do not necessarily mean a church. Where Christ is not honored as God, there can be no church. The Millennial Dawnites cannot build a church; they deny that Jesus is the equal of the Father, calling Him "creature" instead of "Creator." Christian Scientists can never build a church; they deny that Christ is God, and call Him either the "Great Teacher" or "Truth." Unitarians can never build a church; they have left out of their airy fabric the only foundation Stone. These, and others that might be mentioned, construct houses and call them churches, but they rest upon the sand and are destined to go down in that distressing storm which will surely sweep the earth, and illustrate for us the fact that "other foundation can no man lay than that is laid, which is Jesus Christ." One has said, "When Milton speaks of the 'earth's base as built on stubble,' he describes the attempt of those who set Christ—the very Son of God—aside, and then seek to build a church."

Superficial and thoughtless men are always liable to be deceived by appearances. One passes a street and sees a house built in churchly form, and folks entering it with demure mien, and standing up together, read the Scriptures; and he says, "That is a church!" Not if it rests on other foundation than "Christ, the Son of God." It may have the form of a church; but it is without the power of it; it may have the lines of a church, but it is without its life. Dr. Jefferson says, "The difference between a pool and a spring is that a spring is fed from within, while a pool is fed from without." That is the very difference between the true church and the counterfeit. Every counterfeit church lives as a parasite lives, by sucking its very existence away from the life of another body; it takes in, and continues its existence as a pool does; it never overflows and refreshes the world as a spring does. Where did the Millennial Dawn movement get its membership? Whence do Christian Science churches bring their recruits? How does a Unitarianism manage to live at all? None of them make converts from the world by seeing men and women regenerated, saved from sin; they draw upon other churches as a pool draws upon a fountain; and they have their existence only because the church that has accepted Jesus Christ as the Son of God has power to make converts; power to overflow as a spring overflows; power to contribute to every piece of low ground about it as a spring makes contribution; power to fill up the pools and save them from utter and even foul stagnation by pouring fresh streams into them. It ought not to be difficult then, for one to tell whether he is connected with a Church of Christ, or with an institution that has stolen the livery of Heaven to serve the Devil in.

But mark the second fact here stated concerning the Church!

"The gates of hell shall not prevail against it."

The word "hades" translated "hell" is practically synonymous with "the grave." How logical the suggestion—the grave, though its appetite be insatiable, can never conquer against the Church of God. It has claimed the bodies of the saints for centuries; it is claiming them now with every tick of the clock; it comes as a demon, determined to depopulate the church! It gathers to its rapacious maw the minister today! It strikes down the deacon tomorrow; and on the third day it will lay low the noblest woman who ever graced the membership of the local body of believers; and the day after it will throttle the life of the child who confessed Christ but yesterday; and one who looks upon this devilish, devastating work might imagine that the Church of Jesus Christ would, at least, perish before this persistent enemy! But, no! The birth rate of those begotten by the Spirit has forever exceeded the death rate of the redeemed; and we have the sure promise of the Son of God that it will forever remain so; indeed we "baptize for the dead" and replenish the Church.

Tertullian was one day addressing the Roman officials and he voiced that fact when he said, "We are but of yesterday, and yet we have filled every place belonging to you; cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palace, senate, forum; we leave you your temples only." Truly, of Christ, the Head of the Church, it has been written, "He walks down the centuries with the tread of the Conqueror, and, though nineteen hundred years have passed since He died on the cross, in all these centuries He has been lifting empires off their hinges, and turning the stream of history into new channels." Emerson was right, therefore, when he said, "His name is plowed into the world." Renan was right when he remarked, "His life has been made a corner-stone in the building of the race." Lecky was right when he declared, "The simple record of three short years of His active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists." He who conquered in the regions of the Sea of Galilee, and called to Himself the thousands upon the great Mediterranean, is still calling to Himself thousands by the great Atlantic and on the shores of the great Pacific; and His influence is felt in every continent of the world, and His conquests increase with every passing day. It must be evident even to the unthinking that He is making good to His church His word. "The gates of hell shall not prevail against thee." I pity the men who have linked their fortunes to a failing enterprise! I find a justifiable pride and an unspeakable pleasure in the fact that I linked my life to Jesus Christ, and allied my fortunes with that of an institution, the success of which is as sure as the Word of God, and the sweep of which is as wide as the world itself.

Premillennialists have been charged with a declaration of the fail-

ure of the church. It is a false indictment! In the Divine program the church has a place; and it is filling it, and will not fail. But that place is not the final place in the Divine scheme of the world's redemption. That belongs rather, to

THE KINGDOM OF GOD.

Isn't the progress marked in this Scripture both marvelous and suggestive—The Christ of God, first; the Church of God, second; the Kingdom of God, last. Listen, "I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven. Then charged He His disciples that they should tell no man that He was Jesus, the Christ."

From this concluding Scripture, three suggestions:

Christ Has Authority in the Kingdom of God.

It is well known that the Kingdom of God and the Kingdom of Heaven, as employed in the New Testament, refer to one and the same period of time and describe the same Divine institution; one of them possibly suggesting the heavenly character of the Kingdom and the other the Divine government of the same. Christ who is "head over all" to the church by Divine appointment, is also Lord of the Kingdom. As the man who carries all the keys to the house, is master of the same, so Jesus of Nazareth—God manifest in the flesh—is to be natural Master in that Kingdom where all potentates shall fall before Him, and all nations shall serve Him.

As one reflects upon this text, he wonders if there is not this further suggestion here. You will remember that Paul teaches that flesh and blood cannot inherit the Kingdom of God. (1 Cor. 15:50) and immediately explains by reminding us that when the Kingdom comes it will be made up of "incorruptible" and "immortal" men—men who through His reappearance have conquered against death, and have been changed, in a moment, from mortal to immortal, and men who, though dead, by the same event, shall have been brought back in body, changed from the corruptible to the incorruptible, and of these two classes the Kingdom of God is constituted. (1 Cor. 15:51-57). Christ, Himself, is the King that brings men from the bondage of mortality to the freedom of immortality; and from beyond the bars of death to the liberty of an everlasting life, and He fits them alike for place, privilege and power in the kingdom. Is not that the very significance of what John saw in the Patmos vision? On the part of Christian believers there is universal agreement that he had a vision of Jesus in His glory, and when he saw Him, he looked upon "One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like

wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, 'Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the **keys of hell and death.'**" (Rev. 1:12-18).

"I have the keys of **hell**"—the word means "hades" or "the grave" —"the place of the dead"—and of "death." Yes, He holds the keys to both! He can bring the Elijahs out of the prison house of mortality; and He can bring the Lazaruses from beyond the bars of corruption; and when these types have been multiplied in the last living, or buried, believer, the Kingdom of Heaven will have come; not to be inherited by "flesh and blood," as the church of God is constituted; but to be made up of the "immortal" and "the incorruptible," as God has ordained from the first, and as His ruling Son shall finally order.

In That Kingdom He Will Share Office With the Saints.

To Peter, at first, He said, "I will give unto thee the keys of the Kingdom, and whatsoever thou shalt bind on earth shall be bound in Heaven," but at that moment He was speaking to Peter as a representative only, Peter as spokesman for the disciples. Turn but a single page in your New Testament and Jesus is speaking to His disciples, and to the whole company of them He said, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." (Matthew 18:18). Dr. John Monroe Gibson, in the Expositor's Bible, commenting upon this passage, says, "When the Master's voice shall be silent, the voice of the rock disciple shall have the same authority to bind and to loose, to regulate church offices as if He Himself were with them." But, unfortunately, for such a comment, it misses the main point of both prophecy and history. Historically, Peter had no such power, else Paul would not have successfully withstood him concerning his mistake; and from the Scripture standpoint, let it be understood that this was never spoken at all with reference to the **church**. When the statement was made to Peter, the **Kingdom** was the subject of discussion; and when the promise was made to all the disciples, the **Kingdom** still remained the subject of which the Master was speaking. Scripture has a marvelous habit of harmonizing with Scripture, and in these sacred pages you will never find the church and the Kingdom confused. Peter was given no special power in the church! The **Papacy**, therefore, have missed the whole point of the Master's promise, and, in imagining that the keys of the church were hung at the

girdle of Peter, they have indulged in a monstrous assumption, involving at least two mistakes. The first is, that this promise was ever restricted to Peter; it was first spoken to him, but only a little later to all the disciples. (Matt. 18:18). Among His brethren, Christ is no respecter of persons. The second mistake is to apply it to the church when it was promised for the Kingdom. Having gotten the correct perspective, behold how Scriptures harmonize! Even the Old Testament prophets declare for the day of the Lord "That Saviors and judges shall come upon Mount Zion." The New Testament tells us how this will be fulfilled, for Christ promised those who were to follow Him in the regeneration that "they should reign with Him," and His apostolic company enjoyed special promise in this matter. (Luke 22:30). To them Jesus said, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This Scripture provides no basis whatever for Papal priesthood; and none whatever for the Catholic confessional! It relates to that day when judgment will have come to the world, and when the saints shall share with Jesus in determining whose sins are remitted, and whose are retained; who shall be bound and consigned to everlasting punishment, and who shall be received into eternal life. (Matt. 25:46). The Biblical distinction between the church period and the Kingdom period brings to instructed believers a blessed suggestion. Concerning the church no believer has a right to be discouraged, "the gates of hell shall not prevail against it." But, anticipating the Kingdom, every instructed believer should be buoyant with the assurance that it will prevail against death and hades, for when the Kingdom shall come "death will have no more dominion" over God's people, and the believer's grave will be instantly robbed of its last inmate; and the immortal and the incorruptible, robed in the glory of new life, "shall shine forth as the sum in the Kingdom of their Father. Who hath ears to hear, let him hear!" (Matt. 13:43).

It is a remarkable speech with which this sentence is followed and this study is closed. "Then charged He His disciples that they should tell no man that He was Jesus the Christ."

The Kingdom Completed, Christ Will Efface His Official Self.

Here we have a suggestion that becomes a symbol, a statement that takes on the proportions of a type. Run through your New Testament and see how often it is recorded that Christ wrought a great work and then effaced Himself from the public scrutiny He wanted the glory to be given to God, His Father. His whole plan is that that should be the final effect of His ministry. In the fifteenth chapter of First Corinthians, Paul, writing by the pen of inspiration, tells us that when He

has rendered the last service He came to perform, namely that of having put down "all rule, all authority and power," and having abolished death itself—which is the last enemy—then when "all things shall be subjected to Him; when all saints, and all angels, will be ready to break forth in praises beyond anything He has heard, or known in the eternity of the past; at that very time, He will efface Himself again, having turned all over to God, the Father, that God may be all and in all,"

When I contemplate Christ's character in the light of Christ's conduct, past and future; when I look upon the Church and remember that it is the expression of His love; when I anticipate the Kingdom and remember it will be all by His power and His will; when I see Him at last conqueror over the whole world, standing before God, angels, men and devils, resplendent, glorious, triumphant; and then, while I look, He suddenly effaces Himself that His Father may have all the honor. He looms so large that I cannot refrain my lips, and I marvel not that believers break forth, from time to time, in singing:

"All hail the power of Jesus name
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all.

Crown Him, ye morning stars of light
Who fixed this earthly ball,
Now hail the strength of Israel's might
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball
To him all majesty ascribe
And crown Him Lord of all.

O, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

Ah, Peter—you were right—He is the Christ—the Son of the living God!

Burden Bearing

By PROF. A. T. ROBERTSON, D. D.

GALATIANS VI.

Paul has vindicated (chapters 1 and 2) his right to speak to the Gentile Christians with the authority of a real apostle on a par with the twelve though independent of them. He received his call directly from Jesus Christ and does not ask any favors of Peter, James and John, though, as a matter of fact, they had recognized Paul and Barnabas as their equals and in charge of the Gentile missionary enterprise. Paul has also explained the gospel of Jesus Christ preached among the Galatians (chapters 3 and 4). It is the gospel that appeals to the real children of Abraham, the children of faith who follow his lead in this respect, whether they are Jews or Gentiles. Only believers in Christ are children of Abraham. The Jews have to believe in Christ and are thus saved by faith, not by works. The Gentiles having been saved by faith are as truly sons as believing Jews. They are all adopted into the family of God and are entitled to all the privileges of sonship. Then Paul pleads for loyalty to the liberty in Christ. Liberty does not mean license or licentiousness (chapter 5). Freedom in Christ means character and service. So then in chapter 6 Paul pleads for service and helpfulness on the part of the Galatians in place of back-biting and dissensions.

1. Mending the Broken Brother. (1) In every church we find broken hearts, broken lives, broken bodies, those who have been overtaken in a fault, who have slipped to one side, who are down and out. What shall we do with these spiritual and moral derelicts? The philosophy of Nietzsche says that by the law of the survival of the fittest they should be thrown to the scrapheap or the junk-pile. But Jesus bids us to bind up broken hearts and not to quench the smoking flax. Life is precious to Christ, any life. The Great Physician heals the bruised seed and mends the broken vase more precious than any Portland Vase. The law of the jungle, set in tooth and claw, would kill and trample in the dust the feeble and infirm. But Christ expects the skilled surgeons of the soul, the spiritually-minded, to save the life and to find use for the blind, the lame, the deaf, and the dumb. This is one of the post-war burdens. It has always been one of the tasks of Christianity. The Mel Trotter and Harry Monroe that won their thou-

sands for Christ won broken pieces of earthenware before Christ mended them and made them whole.

2. Easing Burdens. (2-3) So then we must help the weak to bear their burdens. Many carry loads too heavy to bear. They do not shirk from their tasks. They are not slackers. But they stagger and even fall under the weight. These deserve sympathy and help. This is the way to fulfil the law of Christ. This is the way to find joy in life by lightening the loads that others carry. We must do this in no vain glory and empty conceit of self-superiority.

3. Carrying One's Own Load. (4-5) Least of all is one to be a dodger and then pose as a persecuted martyr. Paul does not contradict himself here. The Greek word for "load" is different from the one for "burden" in verse 2. Each must play the man and do the day's work as it comes. The Christian can expect no help from others if he lies down on his job. Manliness in the ministry is a virtue.

4. Spiritual Commerce. (6-8) The principle of service applies to the relation between pastor and people. The one taught must feel his obligation to the teachers. The catechumen must share his worldly goods with the catechist. This is the law of the harvest. Stinginess belongs to the flesh and does not bring the fruit of the spirit. There is no way to escape the law of the harvest or the eye of God. The Lord of the harvest sees that the law operates for all.

5. Weary in Well Doing. (9-10) There seems a monotony about pious living that gives some the ennui. On the other hand vice has spice and charm and lure and excitement. Men grow weary in well doing. They become quitters. They quit before the harvest comes. Foch says that no general is ever conquered till he thinks that he is defeated. The will to win is necessary in religious work. One must keep up the jog-trot of service and do good as the day opens the way. We must be spiritual opportunists.

6. Paul's Own Hand. (11) In his zeal to give emphasis to the Epistles Paul ceased dictating at this point and wrote the closing paragraphs in large letters like headlines in a newspaper. This resume of the epistle concerns the main point at issue between Paul and the Judaizers.

7. Keeping up Appearances. (12-13) The Judaizers are anxious to make a fair show in the flesh (in the face, like those who paint their faces) provided no sacrifice is demanded of them for their professional orthodoxy. They are trying to whip the Galileans back into the bondage of the law, but have no idea of living up to the strict demands of the Mosaic ritual and moral law.

8. Paul and the Cross. (14) Per contra with Christ neither circumcision nor uncircumcision is of any value. One has no higher standing at the foot of the Cross because he is a Jew nor another one because he is a Gentile. With Paul the Cross of Christ is the crown of

glory and the real dynamic of life. There Paul is crucified on the Cross with Christ and to the world. The cross is the gauge of life, not the rules of the rabbies.

9. What Counts. (15) The only thing that matters in religion is the new heart. One must become a new creature in Christ Jesus. There is no other way. Pettifogging punctilios do not change the heart or the life. Pride of race does not put love in the heart. Christ does give us a new start in life.

10. The Canon of Christ. (16) Henceforth one must walk by the rule of the road, the canon laid down by Jesus Christ. He has placed the limits for the Christian's path. It is narrow in the sense that one must stick to the path.

11. Freedom to Work. (17-18) Paul makes one last plea for the privilege of being let alone and allowed to do his task. The very brandmarks of Jesus on his body like the stigmata of a slave whose purchase price sets him free, cry out that Paul should be let alone. He is Christ's freedman. Jesus bought him with his own blood. He bears in his body the signs of servitude to Christ. Hence the Judaizers have no right to interfere with this soldier in the trenches who has been over the top for Christ. He is entitled to be heard by the scars that he bears on his body.

Christian Science Compared With the Bible

By MISS GRACE SAXE

A great many people these days are being ensnared by Christian Science, simply because they do not recognize its peril or understand where its teachings are leading them. It seems to them a wonderful new discovery, a delightful religion, and they cannot see why it should be condemned. They have not seen it as it really is, a "physical, intellectual, moral and spiritual peril," as one designates it.

The name Christian Science sounds well, but upon examination of its teachings, it is plain to be seen that the system is masquerading under a name to which it has no right. It surely has no right to the name Christian, because it contradicts every principle of Christianity, and, according to all the definitions of Science given in the dictionaries, it has no right to the name Science.

Christian Science misleads many because it professes to be what it is not. It professes to be loyal to the Bible as the inspired word of God, but it denies every fundamental statement of the Bible. It professes to exalt Christ, but it denies His deity, His atonement, and, indeed, His personality. It professes to acknowledge One Supreme God and the Holy Ghost, but it divests these terms of their scriptural meaning. It uses scriptural words and phrases, but puts upon them its own definitions, thus making the Bible like nonsense when these definitions are substituted.

God has warned us (Prov. 14:12) that "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Any way which does not correspond to God's way of life leads to death.

Many people are genuinely puzzled over the fact, while they believe or fear that Christian Science is wrong, they know numbers of kind, pleasant, good living people who are Christian Scientists and who testify strongly to the benefit it has been to them.

Let it be remembered that the fact that there are fine, pleasant people who are Christian Scientists does not prove that Christian Science is right. There are kind, upright, pleasant Infidels and Mohammedans,

but that fact does not prove that Infidelity or Mohammedanism is true or right.

It is a simple matter to determine whether Mohammedanism, or Christian Science, or any other system of religion is right or wrong, true or false. It is only necessary to ascertain one thing, viz., whether or not the teachings of this system agree with the teachings of the Bible. If they do, the system is true; if they do not, the system is false. This is the simplest, sanest and safest way to deal with the many new cults which are constantly springing up. And it is the only way to be absolutely sure, because many of these new theories are so subtle and seem so plausible that they are confusing to mere human intellect; but "the Scriptures are the inspired word of God, infallible and inerrant, and they speak with authority. In them we find the settlement of controversy; their entrance 'giveth light.'" Whenever a theory or religion contradicts the statements of the Bible it is not of God and should be rejected.

If Christians knew the Bible as they ought to know it, and if they gave it the place of authority in their lives that it ought to have, when some new theory or religion came to their attention they could themselves instantly detect whether or not it agrees with the Scriptures. The people of Berea put Paul's preaching to this test. They "searched the Scriptures daily, whether those things were so. Therefore many of them believed." (Acts 17:11, 12).

If you want to know what Mormonism really is, it is not safe to make your conclusions from the statements of some individual Mormon. You must go direct to the text-book of Mormonism, the Book of Mormon. If you want to know what Mohammedanism really is, it is not safe to make conclusions from the statements of some individual Mohammedan. You must go direct to the text-book of Mohammedanism, the Koran.

So, if you want to know what Christian Science really is, you must go direct to the text-book of Christian Science, "Science and Health." Then to ascertain whether Christian Science is false or true, compare the statements of "Science and Health" with the statements of the Bible, which is the text-book of Christianity. When this is done, it is easily seen that it is impossible to believe in Christian Science and in Christianity at the same time, because Christian Science denies every fundamental principle or doctrine of Christianity.

It may be asked, what are some of these fundamental doctrines of Christianity which Christian Science denies, and how and where does Christian Science deny them?

Note the following carefully looking up all the references in both the Bible and in "Science and Health":

1. The Existence or Reality of Sin and Evil.

One of the fundamental doctrines of Christianity is the existence or

reality of sin and evil. The Bible teaches that we are, by nature, lost sinners in need of a Saviour; that sin entered the world through Adam and is universal to the race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). Also Read Romans 3:9-12, 23.

Christian Science denies this. Notice the following statements made in "Science and Health" and observe how they contradict the Bible statements.

NOTE—When verifying these statements in "Science and Health" be sure to consult the edition printed in 1893 and the edition printed in 1909, for from these editions the quotations in this pamphlet are made. In the various editions of "Science and Health" the pages are so differently numbered that unless the editions designated above are used, the quotations given will not be found on the pages mentioned:

SCIENCE AND HEALTH.	THE BIBLE.
Pages 459 and 475. "Man is incapable of sin."	Rom. 3:23. "For all have sinned and come short of the glory of God."
Page 464. "Evil is but an illusion. It is a false belief."	Gen. 6:5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."
Page 111. "If soul could sin, or be lost through sin."	Ezek. 18:20 f. c. "The soul that sinneth, it shall die."
Page 207. "Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost."	Mk. 8:36. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Not his sense of sin.
Page 101. "The nothingness and unreality of evil."	I. John 1:8, 10. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." If we say that we have not sinned, we make him a liar, and His word is not in us."
Page 63. "If there is no sin, why did Jesus come to save sinners? Jesus came to seek and to save them from this false belief."	Mt. 1:21. "And she shall bring forth a son, and thou shalt call him Jesus: for he shall save his people from their sins." Not their false belief."

The Bible mentions sin hundreds of times and invariably speaks of

it and treats it as a terrible reality; so real that the penalty is death. "The wages of sin is death." (Rom. 6:23). So real that it put Jesus Christ on the cross. "Who his own self bare our sins in his own body on the tree." (I. Peter 2:24). "The cross reveals how real sin is to God."

Is it possible to behold our Lord hanging on the cross, suffering beyond human comprehension to pay our debt of sin, and then say there is no sin?

Which will you accept regarding the existence or reality of sin, the Word of God or the word of a woman?

2. The Personality of Satan.

Another fundamental doctrine of Christianity is that man is by nature a sinner, because Satan, beguiling Eve by his subtility (Gen. 3: 1-6; II. Cor 11:3) secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men." (Rom. 5:12-14).

But Christian Science denies the very existence of such a being as Satan and calls the account of Eve's temptation a "legend" and a "fable."

Of course, it must be admitted, there are a good many people besides Christian Scientists who take this view. Some are in orthodox churches and some in so-called orthodox pulpits, but it is not the view which the writers of the Bible take. It is not the Scriptural view. Note the following comparisons:

SCIENCE AND HEALTH.	THE BIBLE.
Pages 81 and 187. "Another illusive personification, named Satan."	Mt. 4:1-77. "Then was Jesus led up of the spirit into the wilderness to be tempted of the Devil." "Then the Devil taketh him up into the holy city," etc. "Again the Devil taketh him up into an exceeding high mountain and saith unto him," etc. "Then saith Jesus unto him, 'Get thee hence, Satan,'" etc. "Then the Devil leaveth him," etc.
Miscellanies, Page 191. "By omitting the first letter (of devil or devils), the name of his Satanic majesty is found to be evils, apparent among traits."	
Pages 70, 71, 84. "There is no personal Devil." "A lie is all the Devil there is."	

Was Jesus tempted by a real being, the Devil, as the Bible states, or by "evils," "apparent among traits," "a lie," as "Science and Health" teaches?

"If the Devil is impersonal there can be but one conclusion, the temptation of Christ was wholly subjective. If it was subjective, the suggestion of evil from within, then Jesus had evil, error, sin within Him. But the proposition that the Devil in the temptation scene was

impersonated not only strikes a blow at the moral and spiritual integrity of the Christ and makes Him in His origin a fallible being, but deals a blow at His personality. Admit for one moment that the Devil who spoke to Jesus was not personal, then by the same token, the Jesus to whom the Devil spoke was not personal. An impersonal Devil demands an impersonal Christ."—Dr Haldeman.

The Bible mentions Satan scores of times, and invariably represents him as a person. He is represented by the Holy Spirit as a real being of mighty power, having in his fallen and perverted state under him "principalities and powers," "world rulers of this darkness," "spiritual hosts of wickedness."

Jesus Christ called Satan some very personal names in John 8:44. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

In Job, Chapters 1 and 2, the personality and power and evil of Satan are shown, and in Revelation 20:1-3, 7-10, we are told what his final doom is to be.

Which will you accept regarding the personality of Satan, the Word of God or the word of a woman?

3. The Personality of God.

Another fundamental doctrine of Christianity is that although man is by nature a sinner through yielding to the temptation of Satan, yet God, all powerful, all wise and all loving, will forgive and restore.

But Christian Science denies that God is a person. The God of Christian Science is not a personal being, but merely a principle.

SCIENCE AND HEALTH.	THE BIBLE.
Page 449. "God is divine principle."	Acts 17:24, 25, 26, 30, 31. "God made the world and all things therein, seeing that He is Lord of heaven and earth." "He giveth to all life, and breath, and all things." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because He hath appointed a day, in which He will judge the world."
Page 465. "Principle and its idea is one and this one is God."	Could a mere principle do all this?
Pages 605, 634. "God is an impersonal Being." "God is not a person."	

The Bible states with unqualified positiveness that God is a person, not a principle. From its opening words, where God is said to

"create," "move," "speak," "see," "call," "make," to its closing words, where He threatens the one who tampers with His word, the Bible presents God as a person.

"That the Bible teaches the personality of God is so evident that it seems like trifling with ordinary intelligence to specialize by quotations."—Dr. Haldeman.

Rev. C. A. Blanchard says: "The fundamental proposition or statement or teaching of Christian Science is 'God is all.' The Bible teaches that God is the author of all, directly or indirectly, but Christian Science teaches that God is all. That is simply pantheism. It is no new thing in the world. It has been taught in India for four thousand years.

If one admits this fundamental proposition, everything else in Christian Science naturally and inevitably follows. If this fundamental proposition is untrue, then nothing in Christian Science follows. Allow the great fudamental statement that God is all, and you will be compelled to admit that there is no sin, no suffering, no death."

If God is all there is in the universe, of course there could be no matter, for God is Spirit. There could be no death, for God cannot die. There could be no sin, for God cannot sin.

Which, then, will you accept regarding the personality of God, the Word of God or the word of a woman?

4. Christ's Person, Christ's Death, Christ's Atonement.

Another fundamental doctrine of Christianity is that God will forgive and restore sinful man only on the ground of Christ's sacrificial death. Because Christ, the third person of the trinity, being in the form of God, took human form, became flesh and atoned for man's sin by His death on the cross. (See John 1:1, 14; Phil. 2:5-8; I. Pet. 2:24; Gal. 3:10, 13; Rom. 5:10).

All this Christian Science denies. It denies the personality of Christ. It denies the death of Christ. It denies the Atoning work of Christ.

First. It denies the person of Christ. It denies that the Virgin Mary ever gave birth to a person, or that Christ is a person at all.

SCIENCE AND HEALTH.	THE BIBLE.
Page 29. "The Virgin Mother conceived this idea of God, and gave to her ideal the name of Jesus." "Jesus was the offspring of Mary's self-conscious communion with God."	Mt. 1:18-25. "Now, the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost," etc.

Miscellaneous, Page 180. "Christ is the impersonal Saviour."

Lk. 2:7. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger." (Also see Lk. 2:21 and Lk. 2:1-24; Lk. 1:35; Heb. 10:5, 10).

Do not these passages clearly relate the literal birth of a real person? Read also John 1:1, 14; I. John 4:2, 3.

Second. Christian Science denies the death of Christ. It states that He never did actually die.

Page 44. "His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive."

Rom. 5:10. "We were reconciled to God by the death of His Son."

Page 46. "They saw Him after His crucifixion and learned that He had not died."

Page 426. "The body cannot die."

Page 429. "There is no death."

I. Cor. 15:3. "Christ died for our sins.' '

Read the account of His crucifixion in the gospels (especially noticing John 19:30-37), and see if you can make yourself believe that this awful death was simply imaginary.

Third. Christian Science denies the atonement. It states that even if Christ really had died (and on pages 44 and 46 it states that He did not die), His death could not have atoned for sin.

SCIENCE AND HEALTH.	THE BIBLE.
Pages 23 and 328. "One sacrifice, however great, is insufficient to pay the debt of sin."	Heb. 10:14. "For by one offering He hath perfected forever them that are sanctified."
	Heb. 9:26. "—but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."
Page 330. "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree' than when it was flowing through his veins."	Heb. 9:22. "—and without shedding of blood there is no remission."
	Col. 1:20. "And having made peace through the blood of His cross."

Rom. 5:8-10. "—Christ died for us. Much more, then, being justified by His blood we shall be saved from wrath through Him. We were reconciled to God by the death of His Son."

Which will you accept regarding the Person, Death and Atonement of Christ, the Word of God or the word of a woman?

5. The Authenticity and Inspiration of the Bible.

Christianity founds the doctrines above stated (and all its other doctrines) on the statements of the Bible, which is the inspired word of God. I mean by inspired that God told men what to write. "All scripture is given by inspiration of God." (II. Tim. 3:16). "Holy men of God spake as they were moved by the Holy Ghost." (II. Pet. 1:21).

"The writers of the Bible affirm, where they speak of the subject at all, that they speak by direct divine authority. They invariably testify that the words, and not the ideas merely, are inspired." (Read I. Cor. 2:9, 10, 13; II. Sam. 23:1, 2; Ex. 4:15, 28, 30; Ex. 17:14; Ex. 20:1; Ex. 24:3, 4).

Christian Science although it professes to accept it as such, denies that the Bible is the fully inspired word of God.

Notice how it speaks of certain portions of the holy Scriptures:

Page 5544. "The first statement about the evil.....is in the fable of the serpent."

Christian Science thus stamps the third chapter of Genesis as a fable.

The apostle Paul believed in the record of the serpent tempting Eve, as will be seen by reading II. Cor. 11:3 and I. Tim. 2:14.

Page 521. "The second chapter of Genesis contains a statement.... which is the exact opposite of scientific truth."

The exact opposite of truth is falsehood. Christian Science thus stamps the second chapter of Genesis as a falsehood.

Page 524. "How then could a material organization become the basis of man? Is it the truth or is it a lie concerning man and God? It must be a lie."

Christian Science dares to call the second chapter of Genesis a LIE.

Miscellanies, Page 170. "The material record of the Bible is no more important to our well being than the history of Europe or America."

Is not God's record of the creation of man, His record of Israel, His record of the life and death and resurrection of Jesus Christ, His record of the early Church, of any more importance to us than man's record of the history of Europe or America?

Miscellanies, Page 169. "The Scriptures cannot properly be interpreted in a literal way."

Miscellanies, Page 171. "To suppose that Jesus did actually anoint the blind man's eyes with his spittle is as absurd as to think, according to the report of some, that Christian Scientists sit in back to back sceances with their patients for the divine power to filter from vertebrae to vertebrae."

From these quotations it is evident that Christian Science does not regard the Bible as the infallible, wholly inspired word of God.

Which will you accept regarding the inspiration of the Bible, the word of God or the word of a woman?

So, if one becomes a Christian Scientist, he must give up his belief in—

1. The Existence or Reality of Sin,
2. The Personality of Satan,
3. The Personality of God,
4. The Personality, Death and Atonement of Christ, and
5. The Inspiration of the Bible.

Moreover, Christian Science has no place for Prayer, Baptism or the Lord's Supper.

Christian Scientists say they pray, and they do something which they call prayer; they think and meditate, "demonstrate," as they describe it, but Christian Scientists do not pray in the scriptural sense of prayer, which is, the "address of a personal human being to a Personal God, grounded on the merits of a Personal Saviour, and inspired and directed by a Personal Holy Spirit (Eph. 2:18), all of which Christian Science absolutely denies.—Gray.

Christian Science discourages prayer (in the sense above described, the scriptural sense of prayer) on the grounds that it is "useless" and "a hindrance" and a "danger." Read the following statements regarding prayer, made in "Science and Health," in the light of what the Bible says regarding prayer:

SCIENCE AND HEALTH.	THE BIBLE.
Page 635. "Prayer to a personal God is a hindrance." "Prayer to a corporeal God is useless."	Job 22:27. "Thou shalt make thy prayer unto Him and He shall hear thee." James 5:16. "The effectual, fervent prayer of a righteous man availeth much." John 16:23. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it to you."
Page 313. "The danger from	Matt. 26:41, I. Thess. 5:17.

audible prayer is that it may lead into temptation."

"Watch and pray lest ye enter into temptation." "Pray without ceasing."

Page 318. "This common custom of praying for the recovery of the sick finds help in blind relief."

James 5:14. "Is any among you sick? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick and the Lord shall raise him up."

Abraham, Moses, David, Daniel, Paul, and many other men of God prayed and had their prayers answered. Jesus Christ spent long nights in prayer (Lk. 6:12) and taught his disciples to pray (Lk. 11:1-13).

To be sure there is little that a Christian Scientist could pray for even if he believed in the efficacy of prayer, and that there was a personal God to hear his prayer. He could not consistently pray for the forgiveness of sin because he believes man is incapable of sin. He could not pray to be delivered from pain or sickness or trouble because he believes there is no reality in these things. He could not pray for the salvation of lost souls because he does not believe that the soul can be lost.

Likewise if one becomes a Christian Scientist he must give up faith in the ordinances of the church. Baptism could mean nothing to a Christian Scientist. Neither could the Lord's Supper, which shows forth His death till He comes.

QUESTIONS.

Often questions are asked by those who have heard the testimonies of Christian Scientists, and who have perhaps seen the life of some of their friends completely changed by Christian Science. Some have said to the writer:

1. "But I have seen miracles performed by Christian Science. Is not that a proof that it is from God?

No. I do not know what miracles you have seen performed by Christian Science, but whatever they may have been, or whatever miracles could be performed by Christian Science they would not prove that Christian Science is of God. In Moses' time the magicians, who withstood God's servant, performed miracles (Ex. 7:20-22; 8:6, 7), but that did not prove they were accepted of God.

In Mt. 7:22, 23 Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils and in thy name done wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

No, miracles are not a proof of acceptance with God.

2. Some say, "But I have been healed of disease and I know others who have been healed. How will you answer such an argument as that fact?" I will answer it by saying:

First, that health of body is not as important as the salvation of the soul. ("What shall it profit a man if he shall gain the whole world and lose his own soul"). If to get bodily healing you must give up faith in the reality of sin, the personality of Satan, the personality of God, the personality of the Holy Spirit, the personality, death and atonement of Christ (as you must to be a consistent Christian Scientist) and thus lose your soul, I say the price you have paid for physical healing is too great.

Second. Christian Science offers no more in that direction than does Christianity. James 5:14, 15 states very clearly "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The fact that many Christians do not believe this promise or take advantage of it proves nothing but that many Christians are not living up to their privileges, not that they must go to Christian Science for such a blessing as physical healing.

Third. The so-called "cures" effected by Christian Science must not be accepted with too much credulity. Some people who have been "cured" by Christian Science healers and pronounced "perfectly well" have died within an hour from the disease of which they were "cured."

However, "There is no doubt but that many persons have been physically renewed by the teachings of Christian Science. There are many thousands of people suffering today because they imagine themselves to be ill when they are only lazy and self-centered. If they come to believe that they are not sick, that they never have been sick, that they are perfectly well, in fact, and can just as well hustle around the world and attend to business, it will do them good. It does. Not because Christian Science, as a system is true, but because this particular item of its teaching, which is not at all original with Christian Science, but is a part of Christian doctrine, has come to be believed and acted upon."—Rev. Blanchard.

It has been well said that Christian Science is a real cure for imaginary disease and an imaginary cure for real disease.

3. Some say: "But Christian Scientists constantly read the Bible and quote it. Is it not just that we Christians interpret the Bible differently from the way they do?"

Yes, decidedly different, for which all sane people should be duly thankful. If we interpreted the Bible as Christian Science does and gave Christian Science definitions to the words of the Bible, the Bible

would read like nonsense and we might as well throw it away altogether.

Take the Christian Science definition of some word and substitute it for the word itself in some passage, and see how the passage reads. For example:

1. "Firmament" is defined as "spiritual understanding." Now read that definition into Genesis 1:6-8, and we have the following: "And God said, Let there be a spiritual understanding in the midst of the waters, and let it divide the waters from the waters. And God made the spiritual understanding, and divided the waters which were under the spiritual understanding from the waters which were above the spiritual understanding: and it was so. And God called the spiritual understanding Heaven."

2. The word "Angels" is defined as "pure thoughts." Then, according to that definition, we must believe that:

A pure thought "smote Peter on the side and lifted him up." Acts 12:7).

God sent His pure thought and shut the lions' mouths. (Dan. 6:22).

Jesus was made a little lower than the pure thoughts. (Heb. 2:9).

And when God bringeth in the first begotten into the world, He saith, And let all the pure thoughts of God worship him. (Heb. 1:6).

3. "Adam" is defined as "Error." So shall we read (Gen. 5:3-5). And error lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth. And the days of error after he had begotten Seth were eight hundred years; and he begat sons and daughters; and all the days that error lived were nine hundred and thirty years.

4. "Resurrection" is defined "Spiritualization of thought."

5. "Sin" is defined "False belief" instead of "transgression of the law."

In other words, Christian Science destroys any sane view of the Bible, and of the universe in which we live.

Dr. Haldeman says: "Christian Science is a deadly peril. It is a peril to the health and security of a community, because it denies the results of scientific research concerning the human body and the facts of disease. ..... It is a peril to the Christian, because it leads him who yields to it step by step and unconsciously, to deny the Lord who bought him. ..... It is a peril to the unsaved, becauuse it cries peace when there is no peace, stupefies him, and leads the unsuspecting soul to plunge headlong, without a Saviour, into a dark and hopeless eternity."

Should not Christians everywhere then arouse to the peril? It will not do to merely ignore it, or ridicule it. It must be recognized for what it is, a heresy, a "masterpiece of Satanic delusion," and it must be met as Christ met Satan's temptations, by the WORD OF GOD.

Let it be remembered that God has not left us in ignorance that such delusions would arise. He has not left us defenseless against them and He has warned us and exhorted us repeatedly. So, if one is ensnared by Christian Science, it is his own fault. He has the open WORD OF GOD as the sure and only antidote.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. ..... But evil men and seducers shall wax worse and worse, deceiving and being deceived. ..... For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables. But watch thou in all things." (II. Timothy 3:1-5, 13; 4:3-5). "Oh, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of SCIENCE FALSELY SO CALLED." (I. Timothy 6:20).

The Witness of the Spirit

By REV. GIPSY SMITH, D. D

I have chosen for our theme this evening three portions of Scripture, for these words will help me, and I hope you will follow in thought along the lines of last evening. For the longer I live, the more I want to preach to those who profess to be Christians. And I have a growing conviction that those of us who profess love to God are needing the preaching now more than anybody else, for if the preacher has any difficulty, it is not with the folks outside. He has not got them, they do not trouble him. It is the people in the pew. So I want your prayers, as you gave them to me last night, for I have some things to say that will be difficult to say unless I know you will take them in the right spirit. In the epistle of Peter, the second epistle of Peter, the first chapter, and fourth verse, you will find these words:—just one verse, from that first chapter—the fourth verse—and just a phrase from that verse:

Partakers of the divine nature.

Let me repeat that phrase: "Partakers of the divine nature." Then from the first epistle of Peter, the fourth chapter, and thirteenth verse, I take this phrase:

Partakers of the glory that shall be revealed.

Now we have two of the passages: "Partakers of the divine nature," "Partakers of the divine sufferings," and now the last, the first epistle of Peter, the fifth chapter, and just a phrase from the first verse:

Partaker of the glory that shall be revealed.

Now we have them all. Partakers of the divine nature, partakers of the divine sufferings, and partakers of the divine glory. Let me repeat those three: Partakers of the divine nature, partakers of the divine sufferings, partakers of the divine glory.

If you will read this epistle before you sleep—it is not a big task. You can read the first and second epistles in half an hour. If you will read these words carefully and prayerfully, intelligently, I think you will come to the conclusion that New Testament religion is a bigger thing than the average person appears to realize. Oh, my brother, it is a big thing, it is a stupendous thing, it is baffling. I am bereft of words when I desire to impress myself with its bigness, when I wish

to express myself in terms which would suit my poor finite mind, when I want to say that it is a tremendous thing to be a Christian. It is so big that I tremble when I try to present it. I stagger before the overwhelming task which is mine, and only as my Master gives me of His Spirit, and touches my tongue, can I fulfill the task. Once more let me say it is a tremendous, stupendous thing to be a Christian. It is the biggest thing this side of the Gates of Pearl. But that is not the estimate of the average professing Christian. Why, when I was converted (and I told you last night about how I was converted), I was only a Gipsy boy, and I had not had your chances. Had your opportunities been mine, I would have made my way in the world. I think, sometimes, that if I had had the chances that you preachers have had, I would have done some things for God and for humanity. When I was converted I could not spell my name, I could not read the Bible—but I could listen. I had two good ears, and they had been open to God's music—to God's music, the music of Spring, the music of the birds, and stars and flowers, and streams, and trees—God's music of morning and evening, the fount of music, where you get all music from, the music of the wood. If ever you want to hear the real violin melody, the flute, the organ, the harp, or to see great cathedrals, and pulpits —I have seen pulpits and shrines there, where only God was the preacher, there in the woods, where nature bowed her head in adoration, and where the birds, those songs of seraphs wrapped up in feathers, covered their heads with their wings to listen. I knew when God spoke. And when I heard Him speak through the voice of the preacher, I used to watch; and I noted, in those days, every preacher that I came across. And I noted about them only one thing. They organized, preached, visited, visited, preached, sang, studied, worked, preached, for only one thing. And when he got into God's house as God's spokesman, he told his message as dripping with power from God's own book, and he himself was filled with the power of Pentecost. And what was he working for? It is a word you seldom hear now—the "conviction of sin." Let me repeat that—"conviction of sin." He was really working for it, and got it. The old preachers did that. You do not get people into a good time, until you first give them a bad time. No soul gets happy that has not first been made miserable. No soul thrills with the joys who has not first felt the pangs of new birth. There can be no Easter without Good Friday. And the preacher wanted conviction. You never hear it now, in the average congregation. Who talks about conviction of sin? Our dear old mothers and fathers in Israel, when the preacher was there, looked around for the convicted soul. And we knew him. There was Brother So-and-so—we knew him, knew he was under conviction, and we prayed with him, and we watched him. And we used to say of such a one, "Has he got through?" You will remember that time, and will follow me in mem-

ory, all you older people in the audience. We used to say "Has he got through? Has he found liberty?" Liberty from what? From the conviction, the bondage, the thralldom of sin. Liberty. Freedom. "Has he got through?" And when he had, we used to say, "Oh, yes, he has found the witness of the Spirit." A glorious phrase,—the witness of the Spirit. Heaven reaches down and touches earth. My heart leaps at the sound of His name, and I know that I am a child of God.

It was a big thing to be a Christian, I say. It was a real business; it was a pilgrimage then, a warfare; it was a conflict; it was a struggle. To be a Christian was to be a "fool for Christ"—to be ostracised, not wanted, hated. "Marvel not if the world hate you" and "If the world hate you, ye know that it hated me before it hated you"—wonderful consolation for a time like that! "Beloved, now are we the sons of God, and it doth not appear what we shall be." Sons of God. Oh, a wonderful thing to be a Christian. But a very big thing to be a Christian, a stupendous thing. A young lady once said to me, years ago, "Gipsy Smith, if I get converted will I have to give up my girl friends?" I said, "No, they will give you up; they will save you the trouble." You can say what you like—that is the Bible, that is Pentecostal. Calvary, and God's eternal conditions of salvation have not changed, and never will, and until He recalls them Himself, I am going to preach them. They are to be "Thus saith the Lord."

It is a big thing to be a Christian. We have changed all that. Notice: Come up here and shake hands with me, and I will write your name down! I will make you a member of the church. Now it is a picnic, an entertainment, a social, an Endeavor, an Epworth League; now it is something or other—a picnic, a social, a pleasure, an amusement, an entertainment. Listen to me—that is mere compromise, compromise. To answer to that compromising call does not mean that you are converted—you may remain forever lost! Hear me now! I will write your name on a piece of paper, and put it in the cupboard, and call it a church record. But does that mean necessarily that God will put your name on the book of Life? I could call you forward and could put my hands upon you (I say this reverently) and I could "confirm" you—for there is as much in these fingers as in any fingers in all the world, as much power in these hands as in any hands in the five continents. But it takes the Holy Ghost Himself to make you a Christian. A Christian, a partaker of the divine nature! You must be changed, become a part of the divine nature—you cannot be a Christian without it. Do not you label yourself! Do not! Do not! Do not! And do not you dare let anybody else label you. It is the place of the Holy Ghost to write on your heart and on your brow the words "Child of God," and mark you, He does His work when you meet the conditions.

It is a big thing to be a Christian. Oh, my brethren, I listened to

you tonight with a tender heart, with great joy, and with moist eyes as you spoke from this platform and told of the power of the Christ, of the Son of God, in your lives, how He broke your fetters and snapped your chains, and made you conquerers over strong drink. gambling, uncleanness, bad temper. I tell you, He does that in every life when He gets a square chance, and He will do it for you. It is the real thing. I do not believe that hodge-podge, mongrel Gospel that says you may be a Christian and not know it, for if you can be a Christian and not know it, you can lose it and not miss it! No, this is too big a thing to get it without knowing it. It is too important an experience to pass through, too great a thing. Old things pass away, and you are not the man you used to be at all. You are the Christ-man, a new man. The original man is transformed, by the renewing power of the Holy Ghost. Christ is enthroned in your heart. You have fellowship with Him. You are a partaker of the divine nature. Do you say, "Oh, yes, that means when He comes again, to take us up to dwell with Him?" No, it is not. He is coming, and when He comes, we will be like Him, for He will take us unto Himself. But Christ will come into your life now, and give you of His own divine nature, and fit you for fellowship with heaven, and make you a Christ-man, a Christian. You can say with Paul, "I live,—and yet not I, but Christ liveth in me." And Paul said something else, before he reached his home in heaven. Just listen to him—Paul is my master after Christ. Listen to what Paul said: "I die daily." And now listen to this: Paul said, "Christ died for me," and "Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." That is beautiful. And now listen to him again: "I am crucified with Christ" and again: "nevertheless, I live, yet not I but Christ liveth in me." That is Christianity. Have you passed through this stage? Is Jesus within? Now listen: If Jesus is within you, we are going to find it out. He cannot come in without being seen. If He is within, be sure your friends will know it. If He puts the gold in the heart of the daisy, and the spots on the face of the pansy, kisses the morning sky with colors which are reflected in the dewdrops until you think He has broken up the rainbow into a million atoms and scattered its glories at your feet—you know He is there. If He is in the street, in the church, in the home, in the office, or store, or school, you know. If He is in you, sweetening you, taking the base out of you, taking the crooked and the rough out of you, reviving you, making your heart tender, making you sensitive to His presence as is the sunbeam to the sun, do you think nobody is going to discover it? If your religion is not going to make you like Jesus, what is the good of going to church, of coming here to Winona, of studying His Word, of going to Sunday School? If you are not growing more and more like Jesus, look out, because

you cannot have the divine nature without the divine nature being revealed.

I can take a piece of an apple-tree, a scion from an apple-tree in March, and go down to an old apple-tree that is nearly dead, and I can cut off the limb and graft that scion on, and if it takes well, I know what you are going to have—a good apple. It was a scion from a new apple-tree, placed upon the old. But it is growing and it will bear fruit. You will want to watch it, as well as eat it, for it will be attractive to see. I get as much pleasure out of watching an apple grow as in eating the apple, for I see God in the apple. But listen. What about the mistletoe? Here on your Pacific coast especially. There is a belt on the Pacific coast where the mistletoe grows on nearly every tree you can discover. The mistletoe in our country is a little more particular, a little more refined. It is not quite so coarse, and it has an affinity for the black poplar or the apple tree, and the white fern rarely. What is the mistletoe saying to the tree? "Hold me, feed me, help me grow, and if I stay long enough I will take the sap and the life out of you—I will kill you. And it will be the mistletoe to the end, it never changes its nature. Like some people, who will hang on to the church, and yet not partake of the nature of Jesus, will not become a part of the divine nature. Are you one of those who resembles the mistletoe? Now, do not nudge one another. I am speaking to you, and you must remember I am a Gipsy and can tell your fortune!

Have you not passed through your Good Friday? Are you dodging that? Dear heart, listen to me. You will never get into Easter without Good Friday. Good Friday preceded Easter, and if the world had never seen a Good Friday, it would have never seen an Easter Day. Good Friday! It means death, death of self, selfishness, self-love; death to the world; death to sin; and then you get the chance of a resurrection into the new life, divine, into fellowship unbroken with Jesus Christ. It means to be a partaker of the divine nature. And I want you to look at yourself, as I am calling upon you now, and to ask yourself, as I am speaking to you now, if anybody is reminded of Jesus by you.

In the preparation for this address, when I had gotten as far as this, I laid down my books, left my study, hunted for my wife, and said: "Annie, I want you." And she came to me. (It is one of the sorrows of my life that I have to leave my family so constantly and for so long a time. I have learned that in the midst of the multitude, on a crowded city thoroughfare, you can be a very lonesome man, and very hungry for home and loved ones. And I know they miss me at home, too, but never once has that woman put a straw in my way, never once has she grumbled, although I am away about nine months out of a year, most of the time). When my wife came to me, I said to her: "Annie, I am making a sermon. I have come to the place where I am talking

about looking like Jesus. I led you to Christ—when I was but a boy, I led you to my Savior. And my children are Christians, all of them. I have led them all to Christ. But now tell me, I want to know. Since the time when I led you to Christ, you have seen me in weakness, in strength, well and sickly, conquering and failing—Annie, have you ever been reminded of Jesus, have I ever made you think of Him and long to be like Him? Because if I have not, there is something the matter with me. Have you preachers made your wives, your children, your congregation, want to be with Jesus? Do you go alone with your wife and pray as you used to? If you do not, there is no wonder you cannot pray in the pulpit! If you do not pray with the woman who is the mother of your children and the love of your youth, there is something wrong with you. You will never make people long to be like Christ, if there is something wrong in your household. You will never make people feel that you have partaken of the divine nature if there is anything the matter with you. But if you have partaken of the nature of Christ, Jesus will look through you, the people will love and follow you, out from you there will go a stream of healing power, and little children and the people with real stricken hearts will want to be where you are—if you have the divine nature. Reading the Bible, and preaching, and evangelism, combined, if it does not end in making the man who hears you want to be like Jesus, is all cant and humbug. Christlikeness—"we shall be like Him," and "every man that hath this hope, purifieth himself, even as he is pure."

Come now, where are we, where are we? Indeed, I would like to stay there the whole of my time, but I must go on. Let us take the next: "Partakers of the divine suffering." The majority of Christians I meet want to dodge that. They do not want suffering and tears and burdens—they want to get away from all that. "Do not tell me anything that will distress me." That is the cry. "I do not want to hear that; it is too serious, too distressing, it disturbs me, makes me sleepless. Do not tell me anything of that kind." But listen, you will never save humanity without you taste their sorrows, share their tears, walk with them and watch them every hour. You may fill your ears with the din of the day, fill your ears with the music of the world, blind your eyes with the glitter of mere baubles, but you will never understand your Lord until you go with Him through Gethsemane, and drink with him the bitter cup. That is the way. Listen, listen to Paul again: Paul said that he endured many things, persecutions of the Jews—and they were many. You read the list, where he tells you of the things he endured for Christ's sake—stripes and stones and shipwreck, and prisons, and robbers, and hunger, and thirst, and cold, and pain—look at the long list of the perils through which he went—and he says, to cap it all, "I bear in my body the marks of the Lord Jesus." Do you know anything about that? Did you ever spend a sleepless

night because of the sufferings of somebody else? Did you ever go out of your gate and hunt for the wayward boy who is breaking his mother's heart? Do you know anything about this? "I bear in my body the marks of the Lord Jesus." Do you know anything of that? Because I want to say to you, you would do better to stop making money and help God save the world. Do you know anything of the sufferings of Jesus? Why, they tell me it is a growing difficulty (You preachers who hear me, tell me if it is not true!) they tell me it is a great difficulty to get people to help with the Sunday School. Then the Lord God Almighty have pity on you! If, after all the religion you have got, you have not enough left to help Jesus every Sunday morning with the children! Where is your religion? I am told something else: that it is a difficult thing to get business men, with great business ability, to help God with the financial side of the church. Is it true? Why? They tell me it is so. I well remember my first visit to America. I was greatly impressed with what I saw there. I went home and told the Methodists of England that two-thirds of the church was out at the week-night prayer-meeting. It was true in this country at that time. But if I tell the truth now? When I look at the prayer-meeting crowd—rather, when I look at the faithful few gathered for the mid-week prayer service, do you know what in fancy I hear my Lord saying to his Church? "What, could you not watch with me one hour?" "Could you not watch with me one hour? Listen to the story dropping from the words! One hour! "Could you not watch with me one hour?" Where is your love?" Where is your sacrifice? Where is your definite religious purpose to help God save the world? "Could you not watch with me one hour?" It means suffering to be a Christian. It means through the valley. "I bear in my body the marks of the Lord Jesus." "Partakers of the divine suffering."

Listen: I have a Bible here, and if you could see it in the daytime, it is all marked with mildew. That mildew is there from the damp of the front-line trenches, for I had that book with me, under shell fire and through gas attacks. I was trying to get it off, before I left, and my wife said, "Rodney, don't." Take the mildew from that book? Why that is the glory of the trenches, a crown to be worn! It means trenches, and it means over the top, and it means mud, and it means blood. And it means all that, if you are going to save anybody. I know. I have been through it. I prayed when I started, that in the midst of war, and work, and suffering, God would save me from becoming hard and professional. I said, "Oh, God, don't let me get hard!" And that prayer has been answered. I would rather be worried to death with the sufferings of Jesus Christ than that I should grow hard. Do you know anything about it? "Partakers of His suffering." I saw an old soldier marching through the mud, which was nearly up to his knees, carrying his full equipment, and I do not know how

many pounds of ammunition in his belt around his waist, with his "buddy" by his side. They had been marching twelve miles, in the rain and the mud. And there was his "buddy" beside him, a young, green, soldier-boy, young enough to be in school—for every third man in England was on the firing line and a million of our boys lie buried in the fields of France—over a million. And this young soldier was walking beside his old soldier friend. "Pal, I am all in—I will have to fall out." And the pal, the old soldier, not a Christian, he made no pretense of it, said, "Come on, Boy, I know you can. Give me your rifle." And he took his rifle, put his arm through his, and said, "Come on." The boy straightened up, went a few hundred yards, and then said, "Pal, I can't go on, I can't stick it out any longer." "Give me your equipment. Come on." A little farther on, "Pal, I can't stick out." "Give me your ammunition. Now you will manage it." A few yards farther. "No use." "Come now, I will carry you, but you shall not be left behind." Listen, that was the spirit of Jesus. Do you have it? Have you carried anybody's load, anybody's sorrows, anybody's tears? Have you kissed a tear into a smile? Have you smiled into somebody's garden until it bloomed again? Often a smile is to a tired heart like water to a wilted flower. There are lots of people who need to have you smile. There may be a brother under conviction this minute, longing for someone to speak to him. Will you give him that word? You Christians are many of you so busy going to moving picture shows that you do not hear the cry of the lost! You are so far off that when He speaks you do not recognize His voice.

But men and women, it means a big thing to be a Christian, a "partaker of the divine nature," a "partaker of the divine suffering." You are a link in the divine chain that is to feed the hungry world, in the biggest business the world has ever seen—the subjugation of the world to Jesus. I would like to see a lost soul go home. I would like to see a lost man come home. I long to see a lost soul go Home. If I live well, and work well, and talk well and serve well for Jesus, He will let me watch until a lost soul comes Home, and sing Hallelulah, Hallelulah! Do you know anything about it? But God help us, men and women, that we shall not miss a tremendous opportunity.

During the war, I was home on leave, and I went to preach for my son, who was a Methodist preacher, (my second boy) stationed then in the city of Sheffield. When the agent booked me in Cambridge he said, "I do not know when you will get there." But we started, my wife and I, and we got as far as Lincoln. Train started, but another came along. We had to be side-tracked to clear the line for the soldier boys who were going back to France. I sat two solid hours on that station platform, on that busy Saturday afternoon. My wife said, "Rodney, we had better get some tea." I said, "If you don't mind, I will watch here for these soldier boys." Oh, those boys going through

nearly broke my heart. Those boys going into the trenches, who might never come out, and it was for me and for you. I am wondering all the time, knowing what I know of the sufferings of France and Flanders, that I am worth all that, that you are worth all that—that I am worth all that suffering! If you had seen what I have seen, you would ask the same question. Presently the troop train came, packed with boys on leave, taking them back to the trenches. Opposite me was a fine young soldier boy, with three young women, two of them his sisters, and the other one his sweetheart or his young wife. I never saw such grief in a few moments. There is no word to describe it. He took his sisters. kissed them tenderly good-bye—his sobs almost shook him off that platform. He took the one he loved, walked with her a little distance from that platform, kissed her, took her in his arms a brief moment, then got into the train. In the train, he went to a window, put out his hands, and took the hands of the one he loved. His tears fell on their hands, as though the tears would cement their love. And then I knew why God had kept me at that station for two solid hours. I went into that train, found that young man, put my arm around him and whispered in his ear: "God lives, God is not dead, dear Boy. He knows those you love. He loves them more than you do. He knows the sacrifice you are making. He will be with them in England, He will be with you in the trenches. Remember He will cover your head in the day of battle. He has said so. He is the Saviour. Trust Him." The boy looked at me: "Who are you?" "Never mind who I am. Just think of what I said." "Thank you, my heart has been hungry for that word. It is the very message I wanted." Listen. There are those about you with sore hearts and troubled lives, burdened, sinful, waiting for your message. It may cost you something to tell it, but there is life in it. There is much to be gained by it—Heaven is carried in your message. Will you be a "partaker in the divine sufferings?"

Now, I have not time to take up the glory. If you are sharing in the sufferings of Christ, a partaker of the nature of Christ, some day you will enter into His Glory. You will find gleams and rays of divine Glory, all through your life here on earth, in spite of the sorrows, in spite of the sufferings—and over on the other side, in the Homeland, you will be a partaker of His glory.

The Lost Christ

By REV. GIPSY SMITH, D. D.

Give me a heart like Thine,
Give me a heart like Thine,
By Thy wonderful power, by Thy grace every hour,
Give me a heart like Thine.

Give me a peace like Thine,
Give me a peace like Thine,
By Thy wonderful power, by Thy grace every hour,
Give me a peace like Thine.

Peace—peace—peace, frictionless motion. Peace, a great river. Your rivers flow to an ocean, that is why they fluctuate. God's rivers flow from an ocean, that is why they are always full.

I am going to read to you from the Gospel recorded by Saint Luke, chapter two, reading from the forty-second verse. But first, before we begin to read it, will you close your eyes?

"Oh, God, Our Father, these are Thy words. Speak through them to us this morning. Thou didst speak to us last night, and some of us are still in the lingering music of thy message. Take us up, now, where we seemed to be let down last night, and carry us on and up into Thy presence. May the Holy Ghost take of the things of God and reveal them to us, making us forget everything but God and our own need. Let Thy light shine in and through us, for there is salvation in Thy light. It is the darkness that we dread. Oh, God, turn on Thy light, turn on Thy light, this morning, and make us forget the preacher in the message. And in the Christ of God may we be centered, forevermore. Amen."

> And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
>
> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
>
> But, they, supposing him to have been in the company, went a day's journey; and they sought him among their kinfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed:

And his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

One of the saddest stories is the story of the Lost Christ. I know when I make that statement, some of you may be prepared to say in your hearts, "Oh, but I thought He was the finder of lost things?" Yes, that is so. "I thought he was the seeker of the lost—the lost sheep, the lost silver, the lost son?" Yes, the lost, the last, and the least were all in His program. And He turned aside from the affairs of eternal state and found a lost world, and the lost in it. And it was a big undertaking, and you will never know how much it cost Him until you see Him face to face. If you want to know how dearly He paid for your redemption and mine, you must go a long way back, beyond Calvary, beyond Gethsemane, beyond Bethlehem—you must go back into the beginning, into the beginning! Listen! In the beginning, in the dateless date, where ages are but tufts of foam on the mighty sea of time, in the beginning, where God breathed, on a great white throne, —Your salvation and mine began in that very holy place, in the white light of the righteousness of God. Sin? Your sin, my sin, is old, old, but the Blood is older. For God had a lamb slain before the foundation of the world. You must go back. It was in the eternal purpose of God before you and I were, before the world was formed, it was in the heart of God to save the world by the blood of His Son. Oh, mystery! Oh, height above height! Oh, depth beyond our fathom! Oh, immensity that cannot be measured! The wonder of redeeming love. "Great is the mystery of godliness!" When God made man, He took risks, but He provided for the risks. He had the Lamb slain. Yes, He is, He is the Saviour of lost things.

But you can lose Christ. Do you ask me, "Is it possible?" My answer to that question is, "Let him that thinketh he standeth take heed

lest he fall." The most unlikely person in the world to lose Christ was the first one to do it. Please mark that. The most unlikely person in all God's world to lose Jesus was the very first to do it! His mother! His mother! She did not lose Him because she did not love Him. Nobody ever loved Him quite as much as did Mary! Oh, the fellowship divine which Mary had in her heart when she held the world's Redeemer in her arms! Do not make any mistake. She knew far more about Him than anybody else. Listen: "And Mary—And Mary—And Mary kept all these sayings in her heart." Love told Mary lots more than any other woman ever knew. There were circles of love into which Mary entered and lived with Jesus, there were understandings, and fellowships that nobody witnessed, but angels and archangels, and the spirits of men made perfect, and God the Father, and God the Holy Ghost. They witnessed—they witnessed the love that existed between Mary and Jesus. It was so sacred a thing that human eyes never were allowed to behold, or to intrude, for a moment. But she lost Him!

And you may love Him, too. I wonder if you understand Him I wonder if, so far, you are wondering what I am driving at I wonder if you are a Church member, an official, or even a preacher, or a Sunday School teacher, or a Christian worker, or an evangelist, and you are saying, "What does the man mean?" If you do, if you feel a question like that in your heart, God give you the vision. You have never had it, or you would understand me. The vision makes the difference. If your eyes are blinded, and your heart deaf and dumb, you never looked into His dear face! You never beheld His glory, as your Christ. You never had the thrilling sense of His presence. You did not understand Him, or you would know! But if you have seen Him, you will understand him. Let me give you an illustration:

A friend of mine, a scientist, went into the Highlands of Scotland for his vacation, and took with him his valuable instrument, the microscope. And one beautiful, lovely, sunshiny day, in the early morning, he was lying full length on the hillside among the heather and he had his instrument adjusted upon one little heather-bell, that he might see its glory without severing it from the parent plant. He was beholding the glory! And do you know that there is a glory in the daisy that you cannot see with your naked eye, and a glory in the blue-bell, a magnificence in an oak leaf, a majesty in a sparrow's feather, a glorying in a dewdrop? But you cannot see it alone. You need help. Why did God put the glory there? Because He loves it, He glories in it! And the scientist was beholding the glory of the little heather-bell, through the microscope, when a shadow fell across him. He thought it was a cloud, but it stayed. He looked over his shoulder, and saw it was not a cloud. It was a shepherd. He plucked the heather-bell, fastened it to the instrument, and showed it to that High-

land shepherd. The shepherd looked, and the tears gathered in his eyes, and began to fall. He handed the instrument back to the scientist, and said: "Ah, mon, I wish ye had not shown me. Because this rude foot has trod down so many."

The vision makes all the difference. And when God touches your soul and makes you feel that you are in the presence of the Son of God, you will weep that you have treated Him so badly. Vision makes the difference. Oh, God, help us to see!

And you may be a very good person, and lose Him. I know it. I know the danger. I know it, and I feel it. And Our Lord knew it. He said that it was better for me that I go through the world with one eye, and Oh, Lord, I would rather go through the world with one eye, if Thou wilt be my light. It is better, oh, Saviour divine, to lose this right hand of mine, if Thou wilt hold the other in Thine. Thou only can make me complete. Thou makest the lame to walk. It is better that I limp by Thy side than to walk alone easily. Listen to the Scripture:

> And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.
>
> And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.
>
> And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

We do not like the thought of that hell-fire; we do not like the thought of cutting off the hand, or the foot, or plucking out the eye. But these are the words of the Master—He knew the danger.

And you can be a good person and lose Him. You can be a very good person. You can be a very officious person in the church, and lose Him. You can be president of the Official Board, or Superintendent of the Sunday School—you can be the most important fixture in your Church, apparently,—and yet,—and yet,—and yet,—Hear me! And you may lose Him. You can be a preacher and lose Him. After I tried to preach this sermon at this Conference ten years ago—some of you remember my preaching it, and I am trying to preach it this morning by your request—and after I got back to the hotel, in the morning, before I was up, a note was placed under my bed-room door. When I opened it, I read something like this: "I am a preacher, I am the pastor of the biggest church in my city, the biggest in every way —numerically, financially, socially—I have the biggest parsonage, draw the biggest salary, have the biggest congregation. But I heard God speak to me through you yesterday. I have lost my Christ. I am the preacher that has lost Him. But I tell you, I promise you and God I

will never preach again until I find Him." Listen to me, preachers—listen to me, Christian Workers—I know no hell like the hell of losing Christ, and then trying to keep up the camouflage that you have not lost Him. I know no hell like that and some of you know what I am talking about. You are there now. Some of you are there now, right now. There are no doubt some of you in this audience who are there now. You have lost Him, and you know it, but you think nobody else knows it. But they do, they do, and you are beginning to find it out. God, and Jesus, and the Holy Ghost, They know it, and others are beginning to find it out, too. Your power is not the same. You do not pray like you used to. You do not preach as you did. We know it, although you are trying to keep it hid. But, Oh, man, in the name of God, stop! Cease doing, and begin to be. Stop your business, and get right with God. And remember, the most unlikely person in all the world to lose Jesus was the first to lose Him.

The most unlikely person in all the world—His Mother. And mind you, she was not a wicked woman. She was a holy woman. She was the holiest woman who ever walked the earth, or the blessed holy thing that came to her would not have been her experience. But mind you, she lost Him. And you can be a very good person, a very consecrated person apparently, and lose your Lord.

And please mind you, she lost Him and did not know it! I wonder if you realize that? She believed He was in the company—she supposed He was with them. Was not the company religious? Oh, yes! But what is the good of a religious company, if Christ be not enthroned there to abide What is the good of going to church if Christ be not enthroned there to abide? Coming over the water, on the Acquitania, the last of July, I discovered a friend of mine on board, a very great personage—Sir Leicester Simpson. His father had been a very good friend of mine. And this Professor Simpson and I were talking about the boys returning from the front, the effect of the war on the boys, the effect on the churches, and the ultimate issue when the boys get back. He said to me, "Gipsy, religion has failed, science has failed; militarism has failed; Christianity has never failed just because it has never been tried." Do you ask what I said? I said, "Professor Simpson, I know churches in America as well as in England, that are filled with the glory of God And Christianity has been tested and tried again and again, and has not failed. But if Jesus Christ were to come here today—Jesus Christ, with the nail-prints in his hands, with the mark of the spear in his side, Jesus Christ, the Son of God, our Saviour,—I know churches where He would not be received, where they would fight against Him. It was so in New Testament times. He was not welcomed—they were too circumscribed. In our modern way, "We do not want that kind of a preacher. We want the preacher who will do and say what we like." And we call that religion! Humbug, cant,

hypocrisy! We must get away from it all. What is the use of a church, though it be crowded to the doors, if Christ be not there! What is the use of a choir, and magnificent music? I love it—I am not decrying that in itself. But I am talking about my Lord. When you substitute anything for my Lord, you touch me, and I protest. I would not be loyal to Him if I did not. What is the good of the religious crowd if the Lord is not there, consenting, helping, uplifting, worshipped, honored, adored? But they supposed he was in the company

And what was the company? They had been to the wonderful Bible Conference, the Winona of the day. And now they were going back home from Winona. But the trouble was that they had left Him behind. And some one among you has done that every year, so far! And alas, some of you now are not the same as you were when you came. Some of you have lost ground, and you know what did it. You supposed He was in the crowd! Listen to me—far too many of the religious people of the world take their Christianity by supposition! Oh, you must concentrate to your life's work with Him, all the fervor of your being, all the intelligence of your mind, all the love of your soul, all the strength of your might, all there is in you, absolutely every particle, every microscopic detail of your mind and blood and bone and marrow and brain, all, all, all, for Him.

They supposed He was in the company. Where are you? If I came down to you this morning, and said, "Are you born again?" "Have you the witness within?" What would your answer be Can you close your eyes this minute and say, "My Jesus, I love Thee, I know Thou art mine?" Can you feel His blood flowing through you this moment? Can you feel His blood, washing you, making you clean? It is life everlasting! It is Heaven below. Is that your experience? You were brought into the church years ago. You joined the church. Do you realize there is a difference between joining and being born? Where are you? Are you sure? Are you standing on solid ground? Are you anchored to the eternal throne Because, if you are, you are safe as if you had been in heaven a million years. You are dwelling in the twilight of the coming glory. I am dwelling in the twilight of the glory of the Lord. I have not all of it. And oh, the joy which God has put there! It is little now, compared to what will come, but I cannot hold much. But it is enough for me to have this—it is a wonderful foretaste. What I have in my soul will come to more and more, until it makes heaven pulsate with hallelulahs and angels thrill to the tips of their wings. I do not love,—I suppose? Nay, I know! But where are you? Oh, God, save us from supposing! They supposed He was in the Company!

And now, another thing. The most unlikely person in the world was the first to lose Him, and she lost Him and did not know it, and she lost Him in the most unlikely place, in the place where most folks go

to find Him. Study this Bible passage and you will find that I am right. I am not doing anything fancy here! Listen to this, if you want further proof: "And the devil entered into Judas." He had been out, or he could not have entered in. The devil was about him, but he was not always in him. Judas had his moments when the devil was out. And if Judas had come back and confessed his sin, I have often wondered if Jesus would have forgiven him! I know what He did with Peter, and I believe He would have done the same with Judas. He washed his feet. But, alas, Judas did not come back. And the devil entered into Judas—where? At the communion table! And if that can be done in the most holy place, what about the many other places you go into? What about your reading, your pleasures? I defy an angel from the throne of God to come down here and read the books you read, and hear and tell the stories you tell, and keep the company you keep, and play your plays, and dream your dreams, and keep his whiteness! If you are going to keep Jesus Christ, you have to watch your company, you have to watch your eyes, your ears, your tongue, and most of all, you must keep a watch on your heart. Oh, God, help us! Where are we? Where are you? We think anything will do for God. Will it? Will anything do for you? Anything won't do for me. And as I grow older, I find I make more and more demands upon my friends. If they give me their love, I want it, and I feel I must have it. If anyone gives me his friendship, I make big demands,—selfishly—I want it for myself! I know what I want, and what pleases me. And hear me! Do you suppose just anything will please the living God? Do you think He is ready to take just anything you offer Him? Listen:

> Ye shall seek me and shall find me
> When ye shall search for me with all your heart.

But you must long for Him, want Him, search for Him with all your heart—all—all—all—all! Oh, my brothers, it is a big thing, a big thing!

And where did you lose him? Where did you lose Christ? Was it at the temple? I have discovered that a great many people lose Him in the temple, at the church services. Lots of people outside have never known Him, never had Him, did not want Him, kept away from Him—they never had Him at all, and so they could not lose Him. But you converted man—listen to me! You who have associated with Jesus, the Christ, you who have had Him, and known Him, and loved Him—Have you lost Him? Where? Did you lose Him in the temple? Had you been keeping bad company during the week, and on that Sunday morning, while listening to the preacher, did you grow weary, and turn away? Although you knew what He wanted you to do, did you turn your back upon Him in that holy place? Did you, like the rich young ruler, turn from the very feet of the Master, and go away sorrowful?

Did you lose Him in the very place where folks go to find Him? Where?

Now, you see, I am not charging you with being wicked. I am not saying you are a very bad man, a drunkard, a gambler. You know whether you are or not. But you can be a very good person and lose Him. You can listen to Him, hear Him gladly, and then turn away sorrowful, as you answer, No. Have you ever thought how, when you can come to a beautiful flower and never see it, hear beautiful music and never realize it, look at a beautiful landscape and never see its glory—so near and yet so far—how easy, then, to stand in the very presence of the Saviour and yet fail to recognize Him? Listen to me it is not association that saves, it is conduct!

And Mary lost Him, the most unlikely person in the world to do so, and she lost Him and did not know it, and she lost Him where most folks go to find Him,—and hear me!—she found Him where she lost Him! That is how things work. But she had to go back. One day from Him,—hear me!—one day from Him, and three days to find Him. You cannot pick these things up when you like. You cannot play fast and loose with such things—conscience, friendship, love, glory,—you must pay them deference if you keep them at all. You must make them first all the time. You must put first things first, and keep them there all the time if you want to understand them and live in their enjoyment. One day from Him—three days to find Him.

A lady said to me one time, in England, "I am guilty. I have done something that I fear can never be straightened out."

I said, .'May I help you?"

She said, "I want to be helped"—and she told me a story of shame and sorrow and sin, and she told me of how she had named the wrong man, had branded him—had branded him, and that she had taken him through three courts until she took him into the highest court of England, and he came out branded, guilty; the decision was rendered Guilty. And he was disgraced, dismissed from his college, cut dead by decent people, ostracized like a leper. and she said, "He is innocent."

"What made you do it?", I asked her.

"I do not know; I did it. And he is innocent," she said. "Oh, will you tell me how I can get peace?"

I said, "Madam, you will never get peace! You will never get peace as long as you live. The memory of the wrong you have done will haunt you all through your life, if you have a conscience at all."

Oh, we do not emphasize the evilness of sin enough! Sin! Sin! Sin! Sin! The hiss of the serpent! Sin, so black, hellish, damning, that it took Christ from the great white throne and hanged Him between two thieves, on the cross of Calvary! And if it did that to Christ, what will it do to you?

"No," I said to her, "You cannot get peace. But I'll tell you what you can do. You can take off his brand as publicly as you put it on. You will have to go to the judge, you will have to go to the court. It is necessary that you take that brand off in just as public a way as you put it on."

And she went and did it. I have a copy of that proceeding in my study. And the judge asked her why she did it, and she told him, "Because I want to relieve my conscience of a great guilt, and I want to do justice to an innocent man."

And that is the way to find Christ. To go back is not easy. I know it is not. It means fatigue. It is a rough road to travel—back, back, back, back. Where did David find his Lord?

> When I kept silence, my bones waxed old through my roaring all the day long.
> For day and night thy hand was heavy upon me.
> My moisture is turned into the drought of summer.
> I acknowledge my sin unto thee, and mine iniquity have I not hid.
> I said I will confess my transgressions unto the Lord;
> And thou forgavest the iniquity of my sin.

He had to go back and deal with the thing which he had allowed to come between him and God. Where did the prodigal find his father? Back at the old home—but he had to walk all the way back. And so will you! And where did Peter find favor with his Lord? By looking up into His face and saying, "Thou knowest that I love thee." "Thou knowest that I love thee." You will have to go back, my brother. Listen! Is there something in your life that you ought not to have there? Have you a letter that you ought never to have received? Have you written a letter that never ought to have been written? Do you have an unholy alliance that is giving another pain This has got to come out. Is there somebody you have wronged? You have to straighten out that unpleasant wrong, no matter how much it costs you. That is the way to find Him. You will have to go back, you will have to go back. God help you to begin the journey this morning, for life can never be the same to you if you have once looked into His face and lost Him. Some of you are singing, "Oh, where is the blessedness I knew when first I saw the Lord?" It is where you left Him. Go back, and God help you. Some of you have nearly broken your mother's heart. You have to go to her and tell her so, and help her to forgive you. There is a woman in your house, whom you have wronged. You have not said a sweet thing to her for years. Put your arms around her and kiss her, and tell her some of those things you used to. Have you a debt? You have got to pay it. Have you lied? You have got to take back the lie. For, Listen! "God requireth that which is past."

And listen again! God's salvation is not a snow-storm, that covers you up like a pile of rotten timber, and makes everything look sweet and clean! Listen—His plan is to wash you inside. I know it is not easy.

I tried to preach from these words in Chicago. One of your great preachers was called up next morning on the phone by a wealthy man and he said, "Come to see me. Come at once!" And the preacher said, "When I got there I found that rich bachelor on his knees, sobbing." And he said: I heard that man preach yesterday, on the Lost Christ. He said I would find Him where I lost Him. And that is what is worrying me now." The preacher said, "That is easy, if you have made your mind up." But the man answered, "It won't be easy for me. Things are not what they seem. I have a past that nobody knows about. You know something of what my name stands for in this city. But there was a sweet little girl, whose life I ruined. She died and left two little children, my children. They are now in a home for foundlings. I, their rich father, have not had manhood enough about me to face my sin and care for my children. If I find Christ where I lost Him, I have to bring those children here and let the world know they belong to me. I have to stand with them, take my place with them." And the preacher said, "Yes, that is what it means."

My dear friends, salvation is not a fair escape for the sinner while it allows his victim to go through trials and difficulties. It gets hold of a man to the roots, straightens him out to the utmost extremity of his being.

The man began to weep again, and the preacher said, "Well, dismiss the man and his Lost Christ, let him go, think no more about it." But the man said, "No, I will find Him at whatever cost." And so he went to look up his children. And he found that the little girl had gone Home to her mother, but the little boy was there at the orphans' home learning farming. (God pity the little child that comes unwanted into the world. The little child who did not ask to be born. God bless him. I cannot imagine my Savioor, the Christ who said "of such is the Kingdom of God," turning His back on a little child). Well, they found that little boy learning farming and gardening. And they picked him up and carried him into the city, and when he got into the home of that bachelor, he took him on his knees and put his arms around him, and could not speak for tears. And he said, "My boy, would you like to see your father?" "I don't know, sir." His poor little heart was hungry. Oh, a boy can be very hungry for mother-love and father-love, and he may not know it! "I do not know, sir." "Do you think you can forgive your father, for he did you and your sister and your mother a great wrong?" "I don't know, sir." "Do you think you can live here with me and be happy?" "I don't know, sir." "Oh, my child,

forgive me. God forgives me, though I do not deserve it. I have found Christ in finding my child."

And it is always the way. We find Christ by going back along the very road that led us from Him. We always find Christ by doing right. Listen to the words of Jesus:

> If any man will do His will, he shall know of the doctrine, whether it be of God.

Will you go back this morning? Don't feel that you want to? Don't you feel that you want to retrace your steps? There is more danger the longer we wait. Come, "while it is called today." Don't you feel this morning, in this atmosphere, in this Presence, that you want to go back a little nearer? I do! I do! Oh, Master, help us all. Bow your heads in prayer, close your eyes for a moment of real dealing with God.

I dare not close this service, I would sin against my conscience, against the voice of the Master in my own heart, if I did, without giving the invitation to those who feel their loss and know it. Don't you want to go back to the place where you lost your Christ, and find Him? Don't you want to go back to the place of cleansing and healing? For there can be no health until the cleansing takes place. If you are conscious of the loss and want to go back to the place where you can find Him, Oh, do not wait, begin today, right now.

And remember—Mary, the one who loved Him most in all the world, was the first to lose Him, she lost Him and did not know it, she lost Him in the place where He is most to be found, and she had to go back to the very place where she lost Him before she found Him again. But she did find Him—she found Him, and took Him home with her, and "she kept all these things in her heart."

The Boys at the Front

By REV. GIPSY SMITH, D. D.

Whenever I talk about the boys I never want to stop, because I have boy-itis whenever I talk about the boys! Before I really begin, whenever it is so that we can do it, I like to have all the boys who were in the army or navy serving during the war in any capacity stand up for a moment, so that we can all see them. I am anxious that we are going to be worthy of the sacrifice they have forever made for us, and my fear is lest the boys who have come back should be disappointed in us. You Christians, think of that. The crux of the whole business lies with you and me. They do not expect too much outside of the church, but inside—I want you to feel that!

I had a talk with a boy at one of our terminal stations in London. I had traveled all night—it was the morning of the twenty-seventh of March. I had traveled all night, and had spoken to crowds three times the day before in the city of Manchester. I had to wait for my train, and called for a hot cup of coffee in the refreshment room. While I was sipping my coffee a young British officer came in—a young officer, yet he told me he had been torpedoed four times; a young man, yet he had been in I don't know how many battles; he had worked his way from the ranks to a commission. He began to talk about the deepest things. I want to tell you, men who have been against big things at the front, when they meet up with Christian people, expect those people to talk about things that matter. And they are disappointed when they do not. This young officer said: "I went into some of those meetings at the front where some of you men spoke, and the singing I will never forget." Singing! Why, men and women, I never heard such singing from the throats of human beings! To hear boys singing, with the shells whistling and the bullets cracking, and the boom of the cannon. "Cover my defenseless head with the shadow of Thy wing," "I fear no foe with Thee at hand to bless"—Oh! You never heard such singing! To hear them sing, "In death's dark vale I fear no ill with Thee, dear Lord, beside me"—those were the hymns they wanted to sing up there.

"I made up my mind—I never was so thrilled in my life—I said to myself, if they sing like that at church when I go home, I am going. That is the kind of stuff I like." That is what that young officer said.

"Did you go to church?", I asked.

"Yes, I went once."

"Is that all?"

"Yes."

"Why?"

"It was like drawing a blank. Nobody sang, nobody seemed to take a real interest—a lack of heart, all form. Sermon not what a fellow wanted. Not the sort of church service I expected. Not like those meetings at the front. Not the sort that made me feel I could not afford to miss it. I didn't want that kind of thing."

And please, if you want the boys who have come back from the war and from camp, if you want them in your churches, please make the atmosphere so that they cannot keep out! You Christian people have to provide the atmosphere, and they will expect it.

Their hymnology was bigger than their theology over there. Hymns were the most popular where I went—and I am sure Dr. McNeill will confirm that. In France, Flanders, Egypt, Palestine,—the hymns were the songs the boys asked for over and over again: "Jesus, Lover of my Soul," "Abide With Me," "Lead, Kindly Light," "Rock of Ages Cleft for Me," "Forever with the Lord,"—the great old stand-bys, the old hymns: "When I Survey the Wondrous Cross," "The King of Love my Shepherd Is,"—the songs their mothers taught them, the songs that were sung over their cradles.

Why, I was with a bunch of Australian boys just up the line one Sunday afternoon, singing, "Abide With Me," that verse:

> I fear no foe, with Thee at hand to bless
> Ills have no weight, and tears no bitterness;

There were seven or eight hundred boys singing, a most homesick crowd of Australian boys. You must remember that the Canadians and Americans were a long way from home, over three thousand miles. But the Australians were twelve thousand miles from home. You cannot imagine how homesick they were. They would go out and hide because there were no letters, brush tears from their eyes—no letters, no parcels, not even a bit of a card! Weeping because there was no letter! But:

> I fear no foe, with Thee at hand to bless
> Ills have no weight, and tears no bitterness;

and when we got to the word "bitterness," a "black Johnson" burst above us and fell through the roof, right in the center aisle. Fortunately it hit no one. They went right on singing:

> Where is death's sting? Where grave thy victory?
> I triumph still, if Thou abide with me.

We were out among real things there. There was one month when I was talking to the boys sometimes three, and four, and five times in one day, and I had these services with the boys in all sorts of places

—in the trench, just out of the trenches, in the billets, in a dugout, any kind of a place that I could get a few boys together—always ready to talk to them, to have a sing with them. We were right up there in the midst of things.

One of the boys said: "I have a new idea of God now. He is no longer a sort of policeman, but a great big chum, who won't let a pal down." Beautiful! "A great big chum who won't let a pal down!" Beautiful!

And those dear lads—why, for that whole month I never said a word, never prayed a prayer without the prayer and the word being accompanied by the roaring of the guns, the crack of the rifles, the rattle of the machine guns. It was like hell being let loose. And yet, those boys! Why, one night, in the midst of that month, one of their generals—a star of great magnitude, who had won the Victoria Cross and the D. S. O., and all possible honors, one of the great generals of the old army, came and asked for me.

"I want you to come for dinner with me tonight."

"What time is your mess?"

He mentioned the time.

"I cannot come, I have my meeting with the boys. I could not miss the boys. They come here at that hour and expect me. I would not miss them, Sir."—and all that month my best meal was French bread and sour milk, and a little hot water, which was a luxury. For we were chilled to the bone, and never saw a fire for three weeks. There was no coal, and when we did get some, it would not burn. We knew there was a war there. And it was at the Christmas time. My wife wrote and said, "The women around me are sending their boys parcels and things for Christmas. May I send you one? Is there anything you want?" I wrote back, "Nothing—do not send me a thing. I do not want a thing more than the boys are having. I want the luxury of serving for Jesus' sake." And so I said to the general:

"I would like your dinner, but I cannot miss your boys."

"We will have our mess changed, and wait for you until you can come," was his answer.

"May I ask you why you are so interested? Why you want me to come?"

"Why, certainly. For the last three weeks we have been doing nothing but censor letters with your name in them. The boys are writing to mothers, sweethearts, wives, sisters, fathers, telling about you, and about a Power that is going to help them play the game, which they have got from your meetings. We have gotten interested in censoring these letters, and we would like to have you come and have a talk with us."

And when I got to that dinner, for one and one-half hours it was like an old Methodist Love Feast! That was the best tribute I ever had paid to my work—that the boys had written. They said, "We are

going to play the game, we are going through, we have become acquainted with God." Beautiful! Lovely!

Hundreds and thousands of boys I saw brought to Christ. It was easy to preach to them. The straighter you preached, the better they liked it. There was no kick. They did not kick, they did not grumble, they expected it! I wish you would expect your preacher to be just as straight and to the point as those boys over there.

A number of you folk here, since I have been on these grounds, have said, "What church are you a member of, Brother Smith " I was not asked that question once over there. They were too big to ask a question like that. Not a single time! And believe me, although I love my church, and am a member of that church, and though I love it and respect it, and honor you and respect you for being a member of your church, and although I am urging you to join a church all the time, I am less of a sectarian now than ever before—less of a sectarian. I have taken boys by the hand and seen them die, and I have never asked what church, but—Jew, Catholic, Protestant, I have pointed them to the only hope in that hour, the Christ of God, the Savior of men. And when the gates of death opened wide enough to let those boys go through, those same gates opened wide enough to let God's wind blow through, upon my mental and spiritual vision, and I came back a better and bigger Christian from my contact with those glorious boys. I thank God every day I am alive for the privilege that was mine.

I tell you, when those boys went "over the top," no boy went over the top without a prayer on his lips. I have talked to hundreds of boys in the hospitals. Many a time I have asked—and I remember one time in particular:

"Son, did you pray when you went over the top?"

"Sure, no one went over the top without a prayer."

"What did you pray?"

"My mother never taught me to pray. And I was pushed out into the world without a prayer on my lips—but I had to learn one then."

"What did you say?"

"Oh, God, I trust Thy mercy! That was all, but I kept saying it over and over. 'Oh, God, I trust Thy mercy!' "

There was another boy who lay near by, very quiet. I turned to him.

"Did you pray out there?"

"Yes, sir, but I did not pray for myself. When I enlisted I counted myself as good as dead. I had given myself for my mother, and for freedom. I had settled it. Living or dying, I was right for God. That settled it. But when I went over the top, for the first time, I thought of my mother. I knew that if anything happened to me it would kill her. With my finger on the trigger, every step I took, I just said, 'Oh, God, for my mother's sake. Oh, God, for my mother's sake, for my mother's sake!' "

"Work? Why, I am here, that is how it worked. I am here, that is how it worked."

The boys who have been against things like that are not going to forget it. As the young officer said to me at that railroad station:

"I am not a Christian now, but if anyone comes to me with a sane message about Jesus Christ, who stood by me in the trenches, I am going to give Him a square deal!"

There is a depth in the boy that never was there before. The boys who have been up to the front, and have seen their comrades go, from their right hand and from their left hand—it has made a change in them.

You should spend a few months in my country. See mothers with their gray heads and their faces pinched! A friend of mine, traveling one time, had occasion to visit a little wayside station, and took a little local train that connected with the main line. He was in a little English compartment, and there in the corner was a man with his head in his hands, sobbing. My friend, a Christian man, went up to him and said:

"My friend, you are in trouble. Can I do anything for you?"

"No, sir, no one can do anything to help me."

My friend felt dismissed, and retired to his seat. But the man wept so, and was shaken like a ship in a storm, that he went over to him again:

"You must tell me. I must help you, if I can."

"If I must tell you, my grief is this. Before the war I had six handsome, healthy boys. Last week, a letter came, saying the last one of the six was killed. I have just left their mother in that asylum across the way. You cannot help me."

I know another family where five are gone, other families where three or two are gone, some where the only one is gone. We knew the war was on, in my country. We knew it.

And yet you never saw anything like the magnificent spirit of the boys. I came across one of your own dear boys in a hospital—a convalescent hospital. There were thirty thousand American boys in the army before you declared war. Long before you entered officially into the war, there were thirty thousand boys who crossed the Canadian border and enlisted in the war, to fight for world freedom. And I met this particular boy. As soon as he spoke to me, I said:

"Why, son, you are an American."

"Yes, I was born in Michigan."

I said, "Well, what are you doing here?"—and mark you, he was maimed for life—his arm was twisted, and his hand cut, so he could just use his fingers a little. "What are you doing, an American boy here in the British army?"

He said: "This is my fight, too, Sir. I am not fighting for Britain,

but for Russia, and Belgium, and France, and all the rest. This is a fight for the race. I could not wait, I had to get into it."

And that was so. It was a fight for the race. And it was not a fight against Germany, either, but against anything that opposed the cause of world freedom. It was a fight for humanity, and humanity knows no frontier, humanity knows no boundary, no nationality—it was for the race. And you boys were in it, and this boy—

I said to him: "Well, son, how do you feel about it now? Have you been serious "

"Serious? Who could go through a thing like this without being serious? Do you know?"—and he pulled out of his pocket a little crucifix, two inches long, bright and shiny—"just before I went into the Battle of the Somme, I dug this up. I am not a Christian. My father and mother died when I was a kid, and I was not brought up—I grew up, and I grew up in my own way, the wrong way. I went my own pace until I came across to Canada and enlisted. I dug this up when I was going into battle, and so I stuck it in my pocket. The nurse and doctor found it, and thinking I was a Catholic, they laid it on the table. Of course, I am nothing religiously—I do not know anything about religion. But, Sir, I have thought a great deal, as I have handled this little thing, and looked at it, and I have found my eyes were wet and my heart tender, thinking of what He did for me. Sir, is that prayer?"

I said, "Sonny, that was prayer of the best kind. You thought about Him, and you were grateful."

"Oh, yes, I was grateful."

"Would you like a copy of the New Testament?"

"You bet I would."

"And here is a little decision card—a decision that you will enlist for Christ. Are you prepared to sign this?"

"Of course, I am!"

Why, that happened—and my friend, Dr. MeNeill, will tell you, too, —that happened with thousands of boys over there. It was not difficult to get them to decide for Christ. They were going straight up to the danger line. They felt the need of Him.

Out there, you could not walk about without seeing notices like this: "Gas Alerts On," every few steps. It was very bad in that zone. I held a meeting more than once where the men sat with their gas mask on their heads, and the boy who sat next to me held my gas mask, while I talked, ready to help me on with it as soon as the signal was given. I have been through three or four gas attacks. And I remember sleeping one night out at the front—one Friday night—or trying to sleep, and not succeeding much. And between the hours of one and half past—it was nearer Saturday morning—a nine-point-five came over from a German shell. There was only one corner of the shack I was in standing. That nine-point-five struck that remaining

corner, and took it off as clean as though it had been cut with a knife. I did not sleep any more that night. I got up as soon as it was daylight, and started to look for that nine-point-five. It was a dud, or I would not be here to tell the story. It had taken a toboggan slide down the street and buried itself in a heap of sand. I did not unearth it. I stood and looked at it, and cangratulated it for behaving itself! It was the only German thing I ever admired!

I tell you, that was near enough. No doubt about it at all. I was walking one night during that month, back from the lines, four miles through the snow—four miles, and through the snow—four miles, and the snow in some places up to my knees, and I had to walk back four miles. There was no motor car, not even a Ford! You had to take a man with you, had to have a companion, so that if one of you got knocked out, the other could report. If both got knocked down, they would find you sometime, and tell who you were by your identification disks. I was to speak in a Y. M. C. A. hut. The end had been shot off three days before, but the boys would be there just the same. Just as we were approaching a village, someone passed and called out, "Be careful, they are shelling that village pretty full of holes." But we went on. I could hardly hear for the shells screeching through the air, like the cries of so many lost souls! We kept close to the walls, wherever we saw one standing, and when we heard a shell coming we dropped down in the snow. We were pretty careful. The shells were going past us in every direction. When one came close down in the snow for a few minutes, then up and on again. One came so close, that when I was crouching down there I could not tell whether I was hit or not. It was some time before I was conscious whether or not it had struck me, for the shock had been so great. After a while I began to feel my fingers—this one, and this one—yes, they were all there. I called to my friend:

"Are you there?"

"I think so."

"Why don't you get up?"

"Well, why don't you?"

"I will."

And I got up. Just above me in the French wall, was a big V. The shell had fallen just beyond the wall, and had torn a great jagged V in the wall right over my head. It was pretty close—pretty close. Close enough, any way. But I can say this, to the glory of God, for He was with me. From the beginning to the end, I had not the slightest fear. I never prayed that I might not get hit—never had any desire to do that. I was ready for anything that might happen. But I will tell you what I did pray—I prayed that I might not get cooties, and I prayed that earnestly! I dreaded that worse than the shells. Fancy your clean boys being there and having to suffer that every day

for you and for me! I saw some of your boys to whom it was a perfect horror.

I saw one of your boys—one of the American boys—resting after the battle of Chateau Thierry—resting in the sand, and there he sat reading his shirt! He was reading it carefully—especially the seams. And one of the others sang out:

"Hello there, you fellow! Are you picking them out "

He never looked up—too busy. "No, I am taking them as they come"—and he went on with his work.

I could tell many stories of that kind—for be it ever said to the glory of the soldier boys, they took hardships of this kind as jokes. That is sport for you. I want to say to you that I admire the British sporting spirit, and I admire the American sporting spirit. It saved them many a time.. And you found it everywhere—hospitals, camps, trenches, dugouts, everywhere. One of their standing jokes:

"What struck you most in the trenches?"

"Oh, just a bit of shrapnel."

Oh, they were glorious boys, with spirit undaunted. I have heard so many times. And when the fighting seemed to be so hard, and they were losing ground, they would say:

"Oh, yes, we have lost this battle, but we are going to win the campaign. We know that, and no mistake."

I wish I could tell you something of the spirit of sacrifice of those people over there. We knew there was a war on. None of us ever saw white bread, and real butter. We did not see real butter in the whole of England—and we were even limited as to the use of margarine. My fat ration, for seven days,—margarine, you know, and I could not get any more for love nor money—was one ounce. And that was the ration for all the British people, and they could not get any more, not even the king on his throne. The meat ration for seven days was three-fourths of an once. We tightened our belts, we did not waste anything, we cleaned up our plates, and we licked the Kaiser! There were no automobiles running. Every automobile in the country was stopped. There were no automobiles running except for government purposes, and gasoline was a dollar and a quarter a gallon. We knew there was a war. We stopped all luxuries in order to put our British boats at your disposal to help you come over and help us do the job quickly. That is what we did.

Believe me, men and women, if I could, I would wed you Americans and the British and French people. I would wed you. I'd marry you if I could. I'd get hold of your wedding finger, and one of the wedding fingers of the French and of my own country, and I'd go to the Throne of God, and get His ring of love that never knows separation, and I would put His holy ring around your fingers, and join them, and say, "What God hath joined, let no man put asunder."—"What God hath joined." If the Americans, and the British, and the French can

only hang together, there will be no more war. I repeat it. If America and France and Great Britain will only hold together, war will be no more. And if I hear any person, man or woman, who says anything that would engender strife between these three nations, I am going to jump on to them with both feet. And any man who, whether in the pulpit or on the platform, or in newspapers or magazine, in public or in private, says anything that will engender strife between these three nations is doing the work of Germany. No! We have suffered together, we have bled together, we have died together. And we must stand together for the peace of the world. God help us to do it.

Now let me come back to my boys. That was a digression, but I do not apologize.

I was talking to a big bunch of boys in a convalescent camp one time—about fifteen hundred boys, all sorts. There were some Americans, some Welsh, some Canadians, some Australian, Irish, English, and some Kiltie boys. Did you ever see a regiment of Kiltie boys swinging down with their kilts and the bagpipes? When the French saw those Kiltie boys coming along they did not know what they were, whether they were men or women. One of the French boys said:

"What are they?"

The Scotchman answered: "These are what you call the Middle sex!" There was this crowd of boys there at the convalescent camp, and we held a wonderful service. I talked to them, sang to them, prayed with them. Several from that company decided for Christ. At the close I was taking the meal with the officers in the mess. The major, whom I knew very well, said to me,

"Well, how did you get along this evening?"

"Very well, but I am sorry the boys could not get in."

"Could not get in? Why, what was the matter? Couldn't they open the door,"

"Oh, the door was open all right, and the room was packed, but you must remember there are fifteen hundred of them. And many of them had to stand outside in the rain, and they could not hear."

"What were you talking about?"

"I was talking about the Lord Jesus, how He comes into a man's life and takes out the ugly, takes out the wicked, takes out the impure, cleans him up, straightens him out, gives him a new force in life, makes him true and good, like his Master, and then helps him to keep so, to go straight, to play the game. Helps him to treat his mother, his sister, his wife, as they ought to be treated, to treat some other man's sister as she should be treated."

"Is that what you were talking about?"

"Yes, Sir."

"And they could not get in?"

"Not all of them. They crowded around the doors and windows outside, but they could not hear."

"They will get in tomorrow."

"How "

"I will have the big mess hall cleared out, and I will preside for you."

The next night I had four thousand men, every one of them had been wounded and were struggling back to life. And the Colonel came in and sat down there—Now I do not want to be misunderstood. I would not slur the Colonel—I am not sluring the uniform, indeed, but I would gladly slur the things for which he stood. The Colonel looked agitated. I saw him talking to the Major. I knew what was the matter. I had the finger of my soul on his pulse! The Major told me afterward that he was saying:

"What is he going to do? Is he going to hold a revival service I hope he knows that a third of these men are Roman Catholics?"

And the major said: "Well, Sir, I don't think you need worry. I think he knows his job"

The trouble with the Colonel was that he had "cold feet," to use one of your characteristic phrases,—"cold feet." Or, as the English boy would say, "He had his wind up." However, it was not long before the Colonel was ready to begin. He got up and said:

"Officers and men, it is my privilege to introduce to you Gipsy Smith, who will now perform."

Now, what would some of you parsons do if you had an introduction like that? I got up and performed! I called upon them to sing "Jesus Lover of My Soul," and two-thirds of them sang it. But what about the Roman Catholic boys there? They did not know that hymn. I wanted something all could sing. I could not have "Rock of Ages"—the same thing would have happened. I wanted something all the boys could sing. I said, "We will have our opening hymn, 'Keep the Home Fires Burning,'" and all the boys sang it. And is it not religious? "Keep the Home Fires Burning." Oh, how they sang it! They sang it gloriously. And then another, "Pack up Your Troubles in your Old Kit Bag, and Smile, Smile, Smile." My! How they sang it! And now listen to Paul: "Rejoice evermore; in everything give thanks." And the boys have translated that message of Paul into ragtime, and how they sang it—the boys out in the trenches, and the boys in the camps. And how these boys here sang it. "Smile, smile, smile." (And if you folks who go to church here on Sunday would smile a little more, the folks you have to live with would think you have a little more religion). And then once more, "Back Home in Tennessee, Just Try to Picture Me." That was very popular, too.

Back home in Tennessee,
Just try to picture me
Right on my mother's knee;
She thinks the world of me.

And the boys, many of them, sat down and could not sing it. It was too much for them. And then I asked them:

"Boys, what shall I talk about?"

"Anything. Choose your own theme."

"Shall I tell you how I came out of a Gipsy tent?"

If those Roman Catholic boys asked for that, and I gave it to them, they could not grumble.

"Yes," "Yes," they all said.

"Do you really want to know how I got out of that Gipsy tent? I can't tell it to you without preaching to you. Do you really want it?"

"Oh, yes, we want it."

And so I gave that story to them. I talked to those boys an hour, and they gave me an encore. You do not give the preacher an encore on Sunday morning. And when I had finished, the dear old Colonel got up—it was no service like he had ever seen before—Thank God! There was nothing stereotyped about it. There was no form or ceremony. But men and women, God was there. The Colonel got up, with the tears streaming down his face, (They had applauded me, but they did not applaud him then, although he was their Colonel). And he said:

"Boys, I can't say what I want to, but I will say this: Everyone of us has got to be a better man."

And then they applauded him, deafeningly. And then we all went down face to face with God, four thousand strong. It is not difficult to win men and women to Christ if your method of attack is right—but they must believe in you.

Again, one time, I was talking to a bunch of seven hundred boys, all equipped, ready to march to the front. I would not see them again for some time, and some of them, never again. It nearly broke my heart. And they hung on my lips for a last message. I knew of their fathers and mothers. And they had heard of me, heard of my sermons, of my books, had been told of my life, and somehow, there was a link between us because of that. I looked at those boys, leaving mothers and fathers, and homes, and in some cases wives and little children, and it was not easy to talk. I realized that it was my last message this side the gates of pearl, for some of them. And I tell you, things look pretty tense when you know that. And I stood there, and I could hardly speak for a choking sensation in my throat. But when I did find my voice, I said:

"Boys, it is difficult to speak. I would rather do something else than speak to you tonight. I would go with you, if they would let me,

over the top. God knows I would. If any of you fall, I would like to hold your hands, and close your eyes, and kiss you for your mother. But they won't let me go. But I know Someone who will go with you, and help you."

And you should have heard those boys whisper, "Jesus."

"Yes, He will go with you. He will go where any of you boys go. He will never leave you if you trust Him." And I talked on a little longer and tried to give them the plan of salvation, and to get them to accept it.

In a moment every man was on his feet, steady, and bright, and fully equipped for battle, and all were singing, "Forever with the Lord." I never heard that sung, I never will hear that sung again, without a lump in my throat. "Forever with the Lord."

And then, with that hymn ringing in their ears, those dear lads marched away to battle. And when I left the hut, and was going on down that village street through the rain, I felt a hand on my shoulder, and I turned around. There stood two lovely boys.

"Sir, we could not get in tonight. We stood at the window to the right, but you could not see us in the dark. We saw the boys stand up, and we heard what you said, and we heard you pray for them. We are going to start into battle, but, Sir, we cannot go until we have settled it. Will you pray for us, too, Sir "

And I took my helmet off, and put my arms around those two boys, and with the rain falling gently upon us, those two boys gave themselves to Christ. They never came back, but they had settled it.

Two weeks later, I was in a hospital, when they were bringing boys in, some in ambulances, some on stretchers, while some were walking and leaving little pools of blood. There was a stretcher set down right by me. I turned back a corner of the blanket, and saw the face of a boy, so mangled and bruised I knew he would not live. I took his hand and kissed him tenderly for his mother, for I knew she would never kiss him. I turned to the nurse. "Sister, look how bruised he is, and he is just a boy. Does it mean Blighty, or does it mean West?" (Of course you know that Blighty means home, and West meant Death to the British boy). The nurse said, "No, it does not mean Blighty." I turned to the boy, saw that he was conscious, that he had understood what was said. I spoke to him softly:

"You cannot see Blighty—you will never see it. You are too far gone. You will never see mother any more. Can I tell her anything for you? Can I bear her a message?"

"Gipsy, Yes! Tell my mother I am not afraid to die. I have found Jesus. Tell her it is great to die for freedom."

Your boys and our boys were made of that kind of material, the material out of which God makes saints and heroes. They did their job well. Listen! Are we worthy? What kind of men and women ought

we to be? How ought you and I to live, in the face of the great sacrifice that was made for us? I tell you, I find myself thinking of this again and again—the great sacrifice—homes, mother, loved ones, all given up for suffering, blood-shed, agony unspeakable. I wonder if you and I realize the tremendous cost? I wonder if we are measuring up to the opportunity, and becoming the men and women that God wants us to be?

Listen to me now. Let me say this one word. Hear me: If the boys do not find us bigger, and more Godly, and more Christlike when they come back to us, then God have mercy on us, and God have mercy on the boys!

The Salesmanship of Preaching

By REV. ROY L. SMITH, D. D.

The interest in Church advertising is comparatively new. Its field is peculiar. Advertising principles, in terms of the problem of the church have never been formulated and systematized. Hence, to apply principles now couched in commercial terms, the Church must be considered as a commercial organization.

Every such organization has two distinct groups of problems; production problems and selling problems. The preacher in his study, the choir rehearsing, and the janitor at work, constitute the production of the Church's business. I believe this work is better than it ever was. **But our selling organization has broken down.** We are stocking "our house" with superior "goods" (Perishable in the sense that new services must be prepared each week), but our customers are scarce in comparison with our market.

Some one has said, "The most expensive thing about a Church is an empty pew." It costs no more to prepare a sermon for three thousand than for three hundred. The overhead expense for a service is practically the same whether there is a full auditorium or one-half empty. If advertising succeeds in bringing in more people it is a measure of economy, rather than an expense and should be so judged.

Advertising is not a panacea for all Church problems. I do not believe that catchy copy will ever make poor preaching attractive. Advertising will never take the place of personal work in the Church any more than it will take the place of the clerk behind the counter. But it will attract people to the service where they will look over the "goods." It will develop a new interest in what the church has to offer the world as a message of redemption.

John Wanamaker once said, "I am convinced that about one-half the money I spend for advertising is wasted, but I have never been able to decide which half." Most church-men are convinced that advertising will pay. They are now interested in the "how." This is an effort to discuss some of the principles of advertising which will better our understanding of the "how" lecture.

The practical problem of the average church is the crowd that it does not have. The word "gospel" means "good news." The final goal of all preaching is to get that good news to the crowd that has never heard, or having heard has not heeded.

Advertising is salesmanship on paper. All the elements of a "good

selling talk" are essential to a good advertisement—Conviction, earnestness, personality, truth, persistency. Evangelism is the selling talk for the "good news."

Advertising is a necessity to modern business. It is no longer a luxury for the church but a necessity, in the face of modern competition.

Church advertising is not new. Luther used the best publicity of his day when he posted his theses to the Cathedral door. All notices concerning public meetings, strayed animals, taxes, public sales, etc., were posted on the church door. More people saw them there than anywhere else. Luther, today, would not have attracted the attention of any but the janitor by such a method. He would have bought page advertisements in the mtropolitan press. Isaiah went on undress parade for three years advertising his sermon against war. Wesley preached from his father's grave.

The average man is educated through the newspapers. They constitute about all the reading he does. The Gospel must be represented there. One pregnant sentence will preach for months if presented to open minds. The newspaper goes with the boss to the office, with the man to the mill, with his wife to the home, with his son to the college, with his daughter to the store, with the workers to their firesides. The Church advertisement makes it a messenger of the good news to all corners of the earth.

Unfamiliarity breeds suspicion. Many a man is unfriendly toward the Church because he knows nothing of her message or work. His prejudice is based on youthful misconceptions or some unfortunate later experience with human Christians. Advertising can carry the story of an honest interest to the man who never gives the spoken word a hearing.

Oleomargarine was once the object of suspicion and contempt. Then great manufacturing concerns used the printed page to tell of the cleanliness, the flavor, the food value and the economy of the substitute for butter. Thousands of dollars were spent in a campaign of "good-will advertising." The public has been educated to a friendliness toward the substitute. If judicious advertising can break down the prejudices against oleo, it could surely with telling effect on the prejudices against religious institutions.

The medical profession complains bitterly because the public patronizes quacks and patent medicines. But the medical profession for years has allowed the quacks to educate the public in matters of medicine through the printed advertisement. The Church expresses alarm over the growth of the cults while the largest amount of material dealing with religious subjects in the daily press emanates from these "spiritual quacks." The cure for quackery in medicine or religion is dignified and reliable press material issuing from authentic sources.

The surest cure of prejudice is FACTS. In the mind of many the church is looked upon as a rich man's institution. Let a study be made of the governing boards of the churches of any community. It will be found that the average church is financed and directed by the man with average income, living under average conditions. The large proportion of the expenses of the greatest churches is met by the small gifts. I believe that the average contribution to Chicago churches is less than the average yearly dues of the union laborer.

A lodge man said to me, "My lodge is doing more practical Christian work than all the Methodist churches of Chicago. Look at the Christmas baskets we put out." The gift of a hundred Christmas baskets had been heralded by every paper in the city. The Christmas giving of no church in the city had been mentioned. One editor explained, "When the lodge gives Christmas baskets it is 'news' but when the church does it we call it 'old stuff.'" Consider the orphanages, rest homes, educational hospitals, educational classes, citizenship clubs in any city, maintained by church organizations. Consider the thousands of Sunday School teachers spending time and energy training other people's children in righteousness and citizenship. **The Church is the greatest social service agency in the world.**

PUBLISH THE FACTS. Buy pages of advertising space. Let the public know what the churches are doing. Then challenge right minded public-spirited men to join forces with us.

It is a great day for the church when it has located its competition. A well meaning official member once told me that the Disciples church would prove to be my strongest competitor in our town. Three months convinced me that the Disciples were my colleagues. Our real competition was the Sunday morning post-office and the corner barber shop.

In an earlier day "church going was the wildest excitement of the week." Today the church must compete with the excursions, the theaters, automobiles, week-end parties, Sunday newspapers and the morning nap. Church advertising must show the advantages of Church-going over these things.

A certain talcum manufacturer was accustomed to advertise "We couldn't improve the powder so we tried to improve the can." It is a good idea, on occasions to advertise the accessories of the service. The theaters use plenty of light—on the outside. The church can better afford to economize anywhere else than here. A well lighted exterior is one of the best advertisements. The beauty of an auditorium with its soft lights, its stately architectural lines, its comfortable seats, etc., can well be exploited. The happiness that comes from singing with a big crowd is a powerful appeal. "Happy Crowds Sing-

ing Happy Songs" was once used in an advertisement with great appeal. "Heart Warming Singing" is a good phrase.

The sermon-subject provides a splendid opportunity for effective advertising. The subject does not need to be sensational to have advertising value. Indeed, a subject tends to grade an audience. The serious theme will attract serious people and the sensational theme will attract the curious. The strong, vigorous appeal of a great subject will do as much to get an audience of thoughtful people as a sensational subject. **It depends upon what class of people we are after.**

A principle that will save many mistakes may be stated as follows: always remember that you are advertising a **message,** not a **man.**

In the last analysis the chusch has a message that will bring cheer to the down-hearted, hope to the discouraged, strength to the tempted, understanding to the doubting and joy to the sorrowing. Small wonder that the Gospel is called the "good news." With such talking points the minister will hardly need to go into the secular field for attractive themes. There is so much trouble, heartache, grief, homesickness and despair in the world that a cure for these maladies is the most sensational piece of news that the world has ever heard.

But when a church has advertised that the busy man, the discouraged man or the tired man will find help in the service, it is under the sacred necessity of making sure that the service fits that sort of need. The message must be inspiriting, the music must be worshipful, the welcome must be sincere.

An intelligent and careful survey should be available for every church. The church advertiser should know where the crowd is going if it is not coming to church. Is it at home? Is it going to the theater, to the concert, is it on the street, etc. Is it going to another church? If the crowd is going somewhere else—WHY? What will change its direction and turn it toward the church?

Having the facts, get the **viewpoint** of those to whom the advertisement will go. **You are not advertising to yourself,** but to those whose interest in your cause must be aroused. If you never attended church, had no awakened interest in its message, knew nothing of religious terminology, what kind of advertising would interest you in the church?

Know your **constituency,**—their habits, pleasures, prejudices. A certain candy manufacturer was disappointed in the volume of sales in box-chocolates. A survey of one hundred representative dealers was made and it was found that eighty per cent of the box-chocolates were sold to young men—for young women. The men judged chocolates by the beauty of the box. Boxes decorated with the pictures of beautiful girls increased the sales thirty percent in sixty days.

Be sure you are ready to handle the crowd after it comes. It is a bad idea to advertise a cordial welcome if the ushers are not in place on time. The first comers to a theater find **everything in readiness.** Just as important as having a preacher that can **draw,** is having a church that can **hold.**

Plan an advertising **campaign.** Getting a crowd for a particular service has less value than building up a permanent, friendly constituency. Do not expect your first advertising to fill the house. The psychologist declares that "interest and attention go in waves." You cannot have every Sunday the "greatest day in the history of the church." It seems wise to the speaker to do the heaviest advertising during September-October, January-February and April. These are seasons of awakened interest when Church advertisements make their strongest appeal.

There is a marked danger in advertising special speakers and special musical attractions. A congregation that is educated to look for spectacular features will fall off when they are missing. The speaker is incidental—the message is fundamental. Seek permanent results in your advertising. It takes more courage and faith but it pays better in the long run.

Get a clear conception of the mission of the church. Its real function is to evangelize and educate. Its function as an entertainment is secondary. The church aims to make people **think.** The entertainment hopes to make them **laugh.** The church advertising should, in some measure, reflect that spirit. Wit and humor have small value in the average Church advertisement.

Too many times the church has advertised, "Come with us and we will **do thee good**" and it has been literally true.

It is an easy matter to announce "good music, cordial welcome, happy hours' fellowship," etc. Never advertise your liabilities. If you advertise a WELCOME, some one should be on hand to deliver the package if it is called for. Nothing makes the stranger feel at home like a little attention. Asking strangers to chose songs in an informal song service, stationing some smiling face in the vestibule to pick out and welcome strangers goes a long way in proving our assertion of friendliness.

The church that does not advertise finds that nothing is expected of it. The advertisement puts the church that is advertised on dress parade.

The character of the product advertised is never changed by the advertisement. Advertising only changes the attitude of the customer toward the product. Advertising will break down his prejudice, enlighten him in his ignorance or arouse his interest by portraying its advantages in a new relationship. If, on examination, the customer

finds the goods other than he was led to expect, the advertising will be valueless.

Consider the year as a whole—plan your advertising as you would plan your year's activities. Decide upon the amount to be spent for advertising for the entire year, and **put it into the budget** as you would the coal bill. Consider the expense of advertising as a part of the necessary expenditure of the church just as you do the music bill or the repairs on the plant. **Without an audience your other expenditures are a waste.** Advertising that gets an audience is a necessity, not a luxury.

But judicious advertising can be depended upon to pay for itself. One church had a total loose collection (aside from regular weekly pledges) of $260 for a year without advertising. With an expenditure of $200 for advertising the second year's collection amounted to $640 and the next year with $400 spent for advertising saw the loose collection amount to $1,020.

Always take advantage of aroused interest. Seasons of popular interest in particular causes offer excellent opportunities such as Mother's Day, Labor Day. Thanksgiving Day, etc.

Take advantage of group interests. Plan to have organized groups invited to attend services in a body from time to time. High Schools respond enthusiastically to such invitations. One discerning pastor had a series of "class nights" for the four classes of the High School with the result that a large group of young people established the Sunday evening church habit. Lodges, clubs, Commercial Associations, etc., appreciate such attention. Invite the G. A .R. to attend sometime besides Memorial Sunday.

Plan a budget of advertising expenditures. In the country towns the most money should be spent with the newspaper. The circular letters will come next. In the city this will be reversed. Metropolitan dailies scatter too far for community churches. Window-posters, hand-bills, etc., will follow.

Let the advertiser remember that he is speaking **directly** to each reader—that he is making an appeal to an individual, not a mass. Write your advertisement as if you were appealing to just **one person** but make that appeal so personal and universal that it might as well appeal to **any person.** Use words that will "bite into the memory." As a rule the simpler the words the less danger of misinterpretation. Technical language has a limited value outside of trade journals. Make sure that every word you use in your advertisement is familiar to your readers. Theological or ecclesiastical terms have very small value in a church advertisement. Slang and vulgarity are beneath the dignity of a church advertisement and can be entirely eliminated without damage. By the language of the street it is not meant that we shall use the gusto of the gutter.

Alliteration is a good device. The rythm and swing of a piece of alliteration helps the memory. The following sermon subjects are suggestive as illustrations. "The Mission of Mirth," "The Master of Men," "Successful Sin," "Pay Day," "The Manhood of the Master," "Christian Crusaders." The habit of alliterative statement can be cultivated by taking the noun of the subject and matching an adjective with it. A book of synonyms often helps.

Study the business English of the big newspapers and national Magazines. No better text-book exists.

Jewish Missions from the Hebrew-Christian Standpoint

By REV. FRANK BERNARD SOLIN, M. A.
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Chicago

We must fully understand at the very beginning that there must be a double confession and a double humiliation if we would approach the problem of Christ and the Jew in the right way. The actors in this confession and humiliation are both Jew and Gentile. Both must confess; both must bend. There can be no other way; there can be no other remedy. Confession and humiliation are essential.

The Jew must come to the cross of Christ. He must approach the cross, and he must approach it in agony and shame. He must come as an individual; he must come as a Nation. "I nailed Christ to the cross" must be followed by "we nailed Christ to the cross." And "this Christ was our Lord, our Savior, our Messiah. For this we suffer; for this we are ashamed and confounded; for this God has hid His face from us. We are verily guilty, before God and before man, and we must confess it on our faces. There is an Anti-Semitic spirit in the work. The only way the Jew can erase the Anti-Semitic spirit in the world is to eradicate the Anti-Christ spirit in his own heart. When the Jew gets right with God the world will be right with the Jew. And the Jew cannot get right with God in any other place than at the cross, and there on his face in tears, and penitence, and confession.

But for the Gentile also there is a confession, a humiliation, and may I say, a reparation necessary. Has he received and not given? Has he taken and not passed on? Nay, has he received a trust, and has he demanded possession Has the adopted child displaced the heir?

Does the Jew think that Christianity is a strange religion? Does he think that it is so different from ancient Judaism that he denies the Judaic source? Does he think that Christianity is against the religion of his fathers? I fear that in all this we must answer in the affirmative. God helps us to remember some of these things.

May I suggest that we remember that all the religion we have, **we have received from the Jews?** We have not added a thought. We must not say that Christianity is better than Judaism. This is mis-

leading. The Jew would not understand, and will object and will refuse. Let us rather say, "Real Christianity is REAL Judaism." Abraham, Moses, Isaiah, David were Jews. But Paul was a Jew. Peter was a Jew. James was a Jew, John a Jew, and Jesus was a Jew. **The Gentiles have come to the Jew's religion.** They have none of their own. The whole Book, both the Old and the New Testament, is Jewish. **Will you go to the Jew and tell him that?** That is the real truth. He will listen to you. Help him to see the true relation between Christianity and Judaism. Show him how they dove-tail. Show him one is the lock and the other is the key; one is the root and the other is the branch; one is the seed and the other is the flower; one is the germ and the other is the manifestation; one is the bud and the other is the bloom; one is the plan and the other is the finished building; one is the foundation and the other is the superstructure; one is the show and the other is the substance; one is the beginning of the road and the other is the end of the road; one is the type and the other is the antetype.

In the Old Testament God's truth is enfolded. In the New it is unfolded. In the Old it is latent; in the New it is patent. In the Old it is concealed; in the New it is revealed. The Reformed Jews, denying the Old, reject the clew, and are blind to the New. The Orthodox Jews rejecting the New are mystified by the Old. It is a puzzle to them. The New, which they reject, is the solution.

The Old is necessary to understand the New. There is a constant referring back; to things, to customs; to days; to men. Both together make a complete book. Take away one and it is incomplete. The Old foretells the New. The New explains the Old.

Show him that the teaching of Moses and Christ are one, for Moses got his Gospel from glory and taught it to men, and Jesus came from the glory and brought it to men. **Moses taught it and Jesus brought it.** But it is the same. It is of the same cloth. It is the same cord and the same chord. They are one and harmonious. It is the same plan. It is not different; it is the same pattern, the pattern on the Mount. So the Gentile must definitely say when he talks to the Jew, "Salvation is of the Jew." And without the Jew there is not known the way to God, and the Word of God. This is humiliation, and confession, but it is necessary if you are to interest and reach the Jew.

Now, does the Jew need your preaching? Does the Jew need Christ? Should we care and bother and worry? Are they not all right where and how they are? They have the Bible, at least a part of it. The prophets came from them. They believe in Jehovah. They have their Temples and their Rabbis. They have their form of worship. They say prayers, and they have a wailing place in Jerusalem. Some even look for the coming of their Messiah. Would it not be impudence, im-

pertinence, and insolence for us to bother the Jews with our religion? Why should we go to them?

Does the Jew need Christ? You might as well ask, "Does the Jew need light, or food, or life?" Did not Jesus say, "I am the Light of the World;" "I am the Bread of Life," and "I am the Way, the Truth and the Life; no man cometh to the Father but by Me;" "Without Me, nothing?" If Christ is the Way, then the unbelieving Jew is in the wrong way; he is lost. If Christ is the Truth, then the unbelieving Jew follows a lie, and is in grievous error. If Christ is the Life, then the unbeliever, Jew or Gentile, is dead without Him. "He that hath the Son hath life, and he that hath not the Son of God hath not life."

The unbelieving Jews pray? No. They say prayers. They do not pray. God never answers their prayers. They have lost the way to God. The channel of connection is despised. "No man cometh to the Father but by Me." I know, for I have tried both ways. I said prayers without Him and no answer. I prayed in His name and I would not thank an angel to tell me that my prayers were heard. He answered. If there is no Son, there will be no Father. "Whosoever denieth the Son, the same hath not the Father." I. John, 2:23.

Lose Christ, then we lose the New Testament, and the Holy Spirit. What would life be without Christ? We used to sing, "O to have no Christ, no Savior, how dark the world would be." Take Christ out of life, the New Testament and the Holy Spirit, then away would go the joy, the peace, the rest, and the victory which comes only through the Son and the Holy Ghost, and what have we left? Vanity, vexation, fear, sorrow, despair. So are all men. The Jew without Christ has no joy, no peace, no rest, no assurance. He cannot have. These are all found in Him. They haven't Him now. God grant that they may soon see Him and possess Him. And they will, for God said, "All Israel shall be saved."

But is not the Jew saved for Eternity? Will his soul not be saved finally? Does not the Book say that all Israel will be saved? But the same Book also says that the whole world will confess Christ. There will come a time when they will look upon Him whom they have pierced, and they will weep and wail, and lament; and believe and accept, and confess, and follow, but that is not now. But, to be brief, what will save them? Will circumcision? Will being children of Abraham, or their connection with the Israel of God save them?

What did Jesus say to the Jews in His day? "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10:32-33). Confess Him here and He will confess you there. Deny Him here and He will deny you there. And He was talking to the Jews. Jesus further said, "He that believeth on the Son hath everlasting life; and

he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

Yes, they need Christ. They must have Him. Without Him they perish. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish." John 3:16. And we must give Christ to them, for He loves them, and He is a part of them, and He commands us to go to them. The Jews need salvation and they may be saved, for "God is able to graft them in again."

And how shall this be done? And who shall do it? All of us must have a part, both Jew and Gentile. The Gentile must make the salvation of the Jew at least a **side line** and not turn aside from it. If he does not put the Jew first, at least he should have him last, and not leave him out of his program altogether. If the Jew does not have a great share in the budget of the Church, he at least should be found on the budget some place; but woe is me, the Church has so often planned the budget so that even a Jew cannot "budge it."

The Gentile should preach to the Jew for his own interest. If you want a good tasting meal, you should use a few spices. You will find Jewish work spicy. You will need "pep" and you will get some pepper. But it will do you good. You will have to know what you are doing. If you want a four-square Gospel, preach to the Jew. You can't cut the Bible without cutting out the Jew from your program. You deny the **Atonement** and you will drive away the children of Abraham. You reject the **blood** and **Moses** will become meaningless in your mouth and you will lose your testimony to the Jew. You deny the **incarnation** and Israel today will have no meaning to you, and you will have no message for them. You deny the teaching of the **prophets** and laugh at **prophecy** and you will drive away the people from whom the prophets came.

God said "The Jew first." Begin with the Jew and you will stay with the Word. Lose your interest in the Jew and you may soon lose your faith in Jesus. It is a fact that the men who believe the Bible best love the Jew most. If you keep close to Jesus you will go after the Jew. If you wish to walk and talk with Him it will be wise to walk with and talk to the Jew. God honors the man who honors the Jew. "I will bless them which bless you," is true today as it was in Abraham's day.

May there not be a sense of obligation that will compel us to go to the Jew? Their fathers gave us all we have. The prophets and the apostles were all Jews The whole Scriptures came from Jewish pens controlled by divinely inspired Jewish minds. The Bible came from people, and that people is the Jew. And when God planned to send His Son to save the world, He selected a Jewish maiden, and conceived in her by the Holy Ghost the wonderful child Jesus, who was and is a Jew. Yea. He was called the King of the Jews, but He is our

King, for thus it is eternally written, "Jesus Christ, the king of the Jews.

And how did your fathers hear the blessed Word? Was it not from the lips of Jews who followed Christ? These Gentiles were saved because they believed. They believed because they heard. They heard because some one preached, and these preachers were Jews. Now the Jew is NOT saved. How SHALL he be saved? The same way. Salvation follows calling. Calling follows believing. Believing follows hearing. Hearing follows preaching. Preaching follows sending. But who will send? It must be the Church of Christ. The Church of Christ sent them, and the Jews went to the Gentiles. (See Rom. 4). Paul heard Macedonians call. He laid his head down at Rome. The Church of Christ must send now, at least, the Jews to their own. If the Church does not send, the Jews will not be saved.

The Church must help. We come to the Church for this help. She must help us line out our work, not limit it. She must sustain, not suspicion. The Church must provoke for progress and not provoke to wrath. This is a day when the Church thinks in terms of the large. She thinks largely and she plans largely. There is a change and the change is onward and upward. So it must be with the Mission to the Jew. The Church is responsible for the salvation of the Jew. The proposition is ours. We miss our account when we meet the King. He is willing to help us. May He make us to help them. He calls us. May He call you.

In the ideal Mission, the simple primary methods must be changed to the utmost advanced. The meeting place and the reading room are essential, but effort confined to these will but lead to crude and limited results. Every activity which has been fruitful in this kind of work in other parts of the world should be incorporated in this field. There should be the many sided appeal—the physical, the intellectual, the social, and the spiritual. Such features as we find in the Y. M. C. A., the Y. W. C. A., the social settlements and the Gospel Mission, should be combined. Prejudice must be broken down, the hearts must be opened to receive the truth; the injustice of the part at the hands of Gentiles (often in the name of our Lord) must be lost in the kindly ministration of the followers of that same Christ, and must be done in His name.

The Jewish mission should be a bee-hive of industry and activity. There should be the reading room, the library, the night classes and the literary clubs, which will make for the intellectual approach. An increasing amount of effective reading matter should be constantly used for seed sowing. There must be the entertainments, the clubs, and the societies, which shall make for the social approach. There must be the dispensary, the gymnasium and athletic clubs. which shall make for the physical approach. There must be the employ-

ment bureau, the sewing societies, the manual training classes, the industrial plants (such as the printery, the bindery, the tailor shop, so suited to the Jewish hand and mind), the home for Jews and Jewesses driven from their homes on account of the faith, the poor fund, etc., which shall make for the practical and helpful approach. And then ,of course, there must be the spiritual approach, to which all these other roads must lead, in terms of the Bible class, the Gospel service, and the personal touch of the minister and the Christian worker. Christ's plan must be complete and comprehensive. He wishes us to do big things for Him and for the Jews. He tells us to ask largely, that our joys might be full. Thus encouraged, we shall ask, and this by Him inspired, we shall do.

This, of course, needs many workers. A few people may do a good work, but not a large work. In the ideal Mission there should be a number of ordained ministers, laymen and lay women engaged. Superintendents, preachers, business managers, visitors of both sexes, colporteurs, nurses, stenographers and other office help, janitors and so forth, must make up the personnel of the working body. The activities suggested for the Mission have already been mentioned. There should be no limitation. "All things to all men." Save by any and every honorable means. We should aim high and think large. Sometimes we do not reach God because we do not aim high enough. The whole world and nothing less is the program of our Christ. We should adopt this program.

And is not this the time? Is not this the hour? Have we not come to the day? Yes, I believe a new day has arisen. A new era is upon us. Palestine shall once more be the land of Israel, Jerusalem again the home of the Jew. The Jew is coming into his own. He will finally come to his own in a true sense when he comes to his King and God grant that this may be soon.

But the church has a part in this program. It is through our mercy that they are to obtain mercy. We must preach in order that they may pray. We must take Christ to them even as their fathers took Christ to our fathers. Their joy depends upon our service. Will we give that which we have received? Will we repay some of our debt? Will we fulfil Christ's command to go into all the world and preach the Gospel to every creature? This surely means that the Jew must be included in the program of the Church and is in the program of the Christ. Indeed, in the light of many Scriptures it may mean "to the Jew first." At least it cannot be worse than last. We are to go to them in His Name. Let us go! With full hearts; with full hands; with our minds filled with God's plan for them and God's promises to them, we must go. Let us go and Jesus will go with us for He said "Lo, I am with you always, even to the end of the world."

The Story of Gideon

By REV. MELVIN TROTTER

Forty years before Deborah had sung her song of peace, when the awful Midian oppression set in, the Midianites flocked into the land of Israel like flies and took possession of the land, crops and houses, and raped and murdered the women, slew their children and made slaves of the men. Israel had sinned and brought on itself this condition, and for seven years such suffering has never been known, not even in our own cruel war. At last they realized their only hope was in God and began to pray for deliverance. And of course God always hears the cries of His people; and as they confessed their sins He proved Himself faithful and forgave them.

When God has a message for the world He always finds the man He can trust to bring it. He went into the country and found a farmer boy named Gideon. When he told Gideon what He wanted, Gideon proved to be from Missouri, He said: "If you want me you'll have to show me," and he made a proposition like this to God: "If you really want me, let the dew fall upon this sheepskin that I will stick outside my door and the ground all around it be perfectly dry."

I don't believe Gideon slept much that night. Early in the morning he got up and wrung a bowl of water out of the fleece. Still afraid there might be some mistake in his call, he asked God to be patient with him and give him another night with the sheepskin, only he said: "Let the sheepskin be dry and the ground wet." And again God answered his prayer.

It's unsafe to criticise a prayer that God answers. Often we don't like the way a man prays, but if God answers him you had better leave your hands off. So Gideon made a call for an army and the very first flop out of the box he got 32,000 men, hungry, no weapons, yet they were ready to do anything for deliverance. The Lord looked them over and said: "You've got too many men," and told them to send the fearful and trembling home. And 22,000 of them went home so fast that you couldn't see them for dust. Look at that bunch a minute. Mighty few to fight, but God wants quality and not quantity. The fearful man is the fellow that's afraid of the enemy; always talking about the power of the world. We have them today and they're not worth a dollar a hundred in the church.

When we used to talk prohibition the fearful would say: "It can't

be done; the liquor interests have more money than the national banks." When we said slavery ought to go out of this country our fearful brethren would talk about it as an institution that was too powerful to change. When we decided that segregated and redlight districts must go, old fearful would talk about a necessary evil, and our nation must always have it.

God can't fight with that kind of soldiers. Greater is he that is in you than he that is in the world. The devil may be mighty, but God is almighty, and God has sent brother "fearful" home.

Now, the tremblers are a different bunch. They believe that God is greater than the enemy, but they are afraid in the winning they may lose their lives. It costs too much to win. Mr. Business Man says: "If I put my name on that petition I'll lose trade. I know it's wrong, but I can't afford to make it right." Every move for civic righteousness is met by Mr. Trembler with old Mr. Will-it-pay-or-can-we-afford it. They make poor soldiers and God sends them home.

With 10,000 left Gideon starts to prepare for battle when God stops him again and tells him he still has too many men. The 10,000 were brave—not a fearful or trembling one among them. God said to take them down to the river and give them a drink and He would separate them there. Gideon asked them all down to take one on him and he watched them as they drank. Nine thousand seven hundred of them laid off their armor and helmets and crawled down on their knees, forgetful of the enemy, and drank. Three hundred men kept their eyes on the enemy, kept their armor and helmets on, ready at a moment's notice to fight. With their hands they dipped water and lapped it like a dog, and God said: "With the 300 men that lapped will I save you," and the 9,700 He sent home. They were good folk and brave, but they took too much time for unnecessary things and God can't use them. Sitting down by the river side and drinking and the world going to hell.

Many a true Christian father and mother, true to their church and their God, right tonight do not know where their boy and girl are. At home in their slippers and smoking jackets and the kid out with the twin-six raising the devil. They are in no hurry, take time to eat and sleep and rest, and the enemy right under their nose robbing them of their loved ones. Good folks—none better—brave in every way but not on the job for God.

What we need is 300 men who are courageous and consecrated and able to do without—300 who do not sit by the streams and drink but lap it and go to work. The world is in bondage and praying to God for deliverance. Will you go? Someone did go for me. I had tried everything. In my extremity I cried to God, and on a snowy Tuesday night in January God heard my prayer and raised up a little army of workers and had them in Pacific Garden mission in Chicago. They

took me into His presence and He delivered me from my sin, and to-night all over our country people are crying to God for deliverance. Will 300 say, with the prophet, "Here am I, Lord; send me?"

Are You Right With God?

By REV. MELVIN TROTTER

Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the ingrafted word, which is able to save your souls. James 1:21.

I call this a text of big words. In plain English it means: "Quit your meanness, and receive Jesus—He is able to save your soul." That's not two things, it's one. Sin and Jesus don't mix, nothing new about that at all, its just the old-time religion. In this age there are no infidels, but there are many who believe God is no more holy than they and that He will wink at their sin. We need a real revival of reverence toward a holy God. All men believe in God but all men are not Christians. The reason is that they allow some filthiness or naughtiness to stand between God and them. Lay it apart and receive Him! Let us be honest and answer some question: First, has Jesus his right place in your life? Is He first in your affection? Is He first in your will? Is His will yours? If not there is something that is first in your life, whatever that something it is sin, lay it apart because Jesus must be first in your life—He will not play "second fiddle" to your sin. If He isn't Lord of all—He isn't Lord at all; if sin rules your life then Jesus does not, if He rules it then He must be first.

Answer this second question: Are you right with God today? Not yesterday, not five years ago, but today. If you are not as keen for the things of God as you were a year ago sin has crawled in between you and him; it may be mighty good looking sin, too, it may be as good a thing as business or your family or loved ones. You'd better call it sin and lay it apart and receive Him. The wonderful part of it is, you know exactly what it is that stands between you and God, you know when it came in, to get rid of it confess it as sin and put it away and receive Him.

I have still another question for you to answer: Are you right with one another? First John says: "Hereby we know we have passed from death to life because we love the brethren." Who are "the Brethren?" Not the United Brethren nor the Plymouth Brethren, but all Christians. The old time religion makes me love everybody. In First John 4:21 God says: "If a man say "I love God" and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen? And this com-

mandment have we from him that he who loveth God loveth his brother also." We cannot expect forgiveness until we forgive. We can't be right with God and wrong with our brother. We can't have power with God and hate our brother and you can never pray until you are reconciled to your brother. Hear Jesus Himself: "If thou bring thy gift to the altar and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way first be reconciled to thy brother and then come and offer thy gift. Many church members are prayerless because they refuse to be right with one another. An unforgiving spirit separates from Christ. You say: "But he wronged me grievously," not half so much as you wronged Christ; your sin murdered him. If He can forgive you can, lay aside your filthiness and receive Jesus, He is able to save your soul.

My last question is: Are you free? "He whom the Son makes free is free indeed." God intended us to be giants and have absolute victory over every sin—even our besetting sin. Great strong men in many ways fail on the "little" sin. That nasty little habit or trait of character that ruins his whole life, people speaking of him say: "A fine fellow, but, a great man, but, very useful, but, and then they name some nasty little thing, inability to tell the truth, unclean, lustful, and with all his greatness he is ruined by something that makes him a slave. Are you free? I thank God He can save from the besetting sin, I was controlled by a habit that cost me every thing I had and in an instant Jesus set me free from it, when I was willing to lay it aside and receive Him. How often we confuse liberty with bondage, as a Christian I am at liberty to do as I please—remembering, of course, that if Jesus has his right place in my life that I please to please Him, but when a man is controlled by temper, habit, uncleanness he is not free—he's a slave.

It's not the question of indulging some pleasure, it's a question of being controlled by the pleasure you indulge. If you are not free lay aside your filthiness and receive with meekness Jesus—He is able to save your soul. The world is not looking for a cheap religion and a slave looks mighty cheap to the world. Are you free?

Vocational Training for Church Workers

By REV J. CAMPBELL WHITE, D. D.

The problem of leadership is becoming more and more insistent at this time. It is rapidly becoming the one big problem of the Church, in its extending program, unless we mistake all the signs of the times. If the Churches of America extend their program in the next ten years with the rapidity that they have in the past ten years, in order to try to measure up to the situation that confronts us in this country and in Europe, as well as in the nations which we regard as foreign missionary a whole army of educated, consecrated, and regularly employed workers will be needed in the Church. And there is a second reason why we must be on the alert for securing educated leadership, the great financial inducements being offered now to young boys and girls to go into secular pursuits. Young men find opportunities open now to go into factories, for instance, and earn fifteen hundred dollars or a thousand dollars a year, right at the start, with hope of increasing—a situation never faced before. This has a strong tendency to turn young men, and young women too, from the Church. And third, the United States Government in the department of education, has been preparing a new set of statistics showing opportunities in secular employment for boys and girls. There is a vast amount of vocational instruction being put into our High Schools now, as never before. Text books set forth callings into which boys and girls may go. And no proper emphasis is being given to the religious callings into which these same boys and girls should go.

Unless the Church supplement this, we are going to have a greater shortage of Christian leaders than in the past. A fourth reason, is the failure of many Christian homes and not a few Christian Churches to be making the contribution to the present and future leadership of the Church that many homes and Churches made a generation ago. The Churches in Ohio have a good name because of the stream of ministers and missionaries that have gone out from them in the past generation, almost every year one or more of the young people giving their lives to Christian leadership at home or abroad. The number of these is not anything like as large as it used to be. The number of homes

where boys and girls are consecrated from babyhood to Christian work is not as large as it used to be. The atmosphere of many a Christian home is not such as to inspire boys and girls to go into Christian life-work. Either these homes must be changed or the secularizing influence in the homes overcome by some powerful outside influence brought to bear on these boys and girls.

There are many new types of employed Christian service open to boys and girls of our homes and Churches today. The Y. M. C. A. and the Y. W. C. A., for example, have developed many types of work. Christian work may be had of a physical and recreational character, for the whole country is learning the value of play and of physical development. There never was an army in all human history that played as many games as our American army! And the game came to be recognized as essential to the morale of our army. And we are realizing that it is necessary to give a proper direction to the physical and recreational activity of the people. This is recognized as an opportunity for the Church. Leaders should use these opportunities to promote right religious activities among the young people, and this is a place for religious influence beyond all computation.

Then there is an opportunity in education for Christian leaders. I am one of those who believes that we cannot get along in this country without the educational institution under the direction of and controlled by the Church of Christ. We will never have so perfect a university system as to make it safe to get along without the institution controlled and dominated by the Church. There are opportunities along every line and in every direction, for educational work for the men and women who wish to give their lives to the promotion of the Kingdom of God. The universities are all calling for trained Bible teachers. Also the movement to have a teacher employed to teach the Bible to children on week-days, is one which is bound to spread through the country. I hope to see that movement spread with great rapidity and great power. I do not believe it is possible to teach the Bible with any degree of thoroughness on the Sabbath Day alone. It should be supplemented by week-day instruction under competent Bible teachers, that we may develop a youth familiar with the Bible and the religious conditions of the world. It ought to be done with the thorough, comprehensive plan of week-day instruction, backed by the Churches, and supported by the Churches. But for this to be done on a comprehensive scale, ten thousand well-prepared teachers will be needed. Here is an opportunity to which to give your life to be a religious trainer of the youth, for the coming generation.

I believe there is going to develop very rapidly now the opportunity for laymen in the work of the Church, who will give time to organizing and directing religious activities. For America will never take its part

in world affairs religiously until we have the whole constituency directed in its activity. "All men like sheep have gone astray." And all men are very much like sheep—they need leaders. Whenever and wherever you can find men or women with enough initiative to go ahead satisfactorily in Christian activity without supervision and direction, the result will be a church consistently engaged in real Christian work and living up to its opportunities. Let me give you as an illustration, the Fourth Presbyterian Church in Chicago, where a group of laymen, under the direction of Mr. Crowell, the President of the Quaker Oats Company, and the head of this layman's organization in the church, met as a group of laymen, every week in that church for many years to hear reports of what these men had been doing in the preceding week and outline plans for the coming week. This is a group of thirty or forty laymen in one church, and last year they made over twelve thousand calls on other men, bringing them to the church and bringing them to Christ. There ought to be something happening where a group of men are doing things like that. And they do have things happen. Something happens there every week. The interest in the Sunday night after-meeting is so intense and vital, they now have a rule not allowing anyone to attend unless he brings an unconverted friend with him. How many of our churches would have a meeting with nobody present if that were made the rule? That is an illustration of what is possible if the men of the church and the women of the church set to work and keep at work. And there is no reason in the world why we cannot evangelize and Christianize America, if we put our hearts into it and go at it in a sensible way. The reason the conversion of America as a whole has not been accomplished is that there has been no systematic effort made to bring people to Christ. What weakens the mighty force here in America is that a man or a woman who has reached the years of discretion, may live for twelve months right here in our midst and never have impressed upon him at all systematically and religiously the claim of Jesus Christ. If we believe in religion and believe it is the one thing that makes life worth while, why not do something for it? There is a vast field for layman's work.

I can conceive of a great host of young men and young women going out of business in these next years, and entering the Christian work, to give their whole time to organizing Christian activity. It is a long-felt need, and these people will be welcomed. All the membership of the church will supplement their work, but they will be needed to direct the work. Where one church is not strong enough to support an expert leader, I see no reason why a group of churches should not employ a spiritually minded layman with an ability for organization to do that kind of work. We need ten thousand men and women to do work of that kind.

The foreign mission field is a great opportunity for service. There are at present about ten thousand five hundred missionaries, of whom four thousand two hundred are men and six thousand three hundred are women. That number ought to be increased to fifty thousand, at the very least, and within the next ten years, if we are going to do our part. Where will we get the additional forty thousand? Out of our homes and out of our churches, I sincerely trust. If on an average one out of every twenty-five hundred went—and this house would be pretty full with twenty-five hundred in it, so that just one from that number would not be so large a percentage as you might think,—only one out of every twenty-five hundred church members, then we would raise our ten thousand to fifty thousand. Only one out of every twenty-five hundred. Can we undertake the world work on a smaller scale than that? I have looked at the service flags in all the churches wherever I have gone, and I seldom found a church where the number of stars on the flag was not equal to at least one out of twenty-five of all the members, and I have gone into churches where one out of ten members of the congregation had gone into the uniform. If one out of twenty-five, or one out of ten can go for war, cannot we send one out of five hundred of our church members to carry the Gospel of Christ around the world? It will take the education, a brisk and effective campaign of education, of the needs of the world and the opportunities of Christian service, and the value of such service.

The youth of the Church should be given a systematic vocational education. They should know what the opportunities are. They should not be pushed out into a life-work on blind faith. I have been startled and impressed during the last few months, by the result of the study of the age in which young people receive their first impulse toward giving their life to Christian service. This study shows a large percentage of people who have given their life to employment for Christ in some form or another who decided to do so at an early age. When did the first impulse come to you to give your life to that kind of work? The majority, before eighteen; those later in life, few. No time to count here, but where I have taken time to count, I have usually found that five times as many received such impulse before eighteen as after. I have been very much struck as a college president during the last four years to note how large a percentage of the men who have come to college come with the definite idea to go into the ministry or mission work, or into some other work. They come to college with their minds made up. I do not mean that they have made public expression of this, although that is true in many cases, but that they have received the impulse, and are acting upon it. It means that the college age is too late to discover leadership for the church. We must reach them in High School age or before that. We must reach them with the

proper presentation of the needs and opportunities of Christian work and service at home and abroad. We have waited too long. We must start now, right at the present moment.

The missions of foreign lands are right now one hundred eighty doctors short, in their definite needs on the mission fields. We have hospital calls in India, China, Korea. I was discussing with some of the church leaders about how to get these. Shall we go into the medical colleges and try to persuade some of the present medical students to give their lives for this service? This would be almost impossible, indeed would be impossible without a tremendous religious revival, to get these men to change their plans for life after college. To get medical missionaries, we must go back of the colleges, back into the High Schools. Very few volunteers are to be found in the medical colleges themselves. We are doing exceedingly well if we hold our volunteers through a medical course. There is a tendency to secularism. This may be a rather exaggerated statement, but we must realize if we are going to have religious leaders of the right sort in effective numbers properly prepared for the great era of conquest that is ahead of us, we must begin to interest the children in this conquest. It is a matter of the utmost urgency to begin at the early stages, in a sufficiently comprehensive way.

Now I would like to ask a few questions, and you may ask questions if you wish. I think the meeting will be better if we have it in a semi-conversational way.

Q. How many of the young people of the church as you know them, have found God's plan for their lives, and are accepting it?

A. About two percent. A very small percent. One-half of one percent. Less than five percent.

Q. When has a young person found a life-work according to the plan of God?

A. When he begins to talk about what he is going to do.

When he is beginning to ask questions as to the best course to pursue for that end.

When he is willing to sacrifice to gain it.

When he is willing to follow the call to go, no matter if it means great sacrifice.

When he is efficient in his work, and has the proper preparation. God doesn't need inefficient people.

When he wants to know and do God's will. When God's will is the principle of his conduct.

Q. From Audience: Should not students wait to make that decision until through college?

A. I do not think so. Though colleges help to a decision. Wherever we touch young life, I try to impress upon them this point of coming

to a definite decision to let God rule their life, as well as the other principle, to try to find out from Him what He wants them to do. Unless they get to that point, they are not likely to discover what God's plan is. In conversations with young people, I find that so many of them are growing up without making that decision at all. Lead them to a definite decision. Lead young people to come to the point of deciding to live their lives for Christ, prayerfully, deliberately, thoughtfully, and most young people will not come to that decision without feeling in their heart what God wants them to do. Many receive their call in coming to that decision. Let me give you a case. I was a grown-up man before I discovered that God had a plan for my life—an amazing thing. I was never told until I discovered it for myself. It is amazing that I could have grown up to manhood, through church services in cities, at college and never have that hammered home to me. But I discovered it for myself. And what an amazing revelation it was for me when it came to me that God had a plan for my life, and that God had been preparing me for the work whereto He was calling me, for the work I was to do all the rest of my life. It was an amazing revelation when it flashed upon my consciousness for the first time. Looking back over thirty years, ten years in college and twenty years in useful service here at home, I have all assurance in my heart of hearts that at every corner of the road, where a decision was to be made as to where I was to go next, or what to do next, God Himself had His hand on the helm. Let me say to young people, and say with all my heart, that God has a plan for you definitely, better and bigger than any you might dream for yourself. He will reveal that plan when you get into the right attitude of mind and heart toward Him.

I believe we ought to have systematic comprehensive education upon these spiritual principles touching life-decision, made so comprehensive as to permeate the whole life of the church. Parents should give intelligent instruction to their own children. The Sabbath Schools should give proper instruction. All young people are interested in what life-work should be. Even those not interested in religion are interested in that. I believe that it is even taking hold of the young people who seem thoughtless and worldly, and there is no better way of reaching them than to begin with this question: "How can you find your life-work?" Then gradually unfold the whole spiritual principle upon which you base your life-decision. You might spend much time discussing these principles. There are as many as President Wilson has in his famous fourteen points! There are leaflets published by the life-work department of the inter-church movement:

1, Trust God's wisdom and love. In infinite wisdom and infinite love He made the plan.

2. Accept God's plan for the world and for your own life. There was never anything else half so good as God's plan.

3. Obey happily the known will of God. This is a great spiritual principle. We may not be absolutely clear about what God wants us to do, at first, but God will guide all who are obedient, and obedience is the beginning of spiritual knowledge. We may be able to see only one step at a time, but take that one step, if it is God's will and in due time He will make all plain.

4. Realize that all our life is planned by God—not simply His use of us for the ministry or for some definite Christian activity, but all our life is in His hands. We do not want to make a decision of any kind without His guidance and direction.

5. Study the needs of all the world. No one is competent to decide his life-work until he knows the needs of the field. Study the needs of the entire world in order that you may have an intelligent basis of judgment and decision.

6. Study God's revealed word—the Bible.

7. Pray that laborers may be sent. You may be called upon to answer your own prayer. Many a man has been praying for a certain country when the voice of God has spoken in his heart, "Why don't you go?"

8. Develop the latent capacity within yourself through education and use. Do everything you may know how to do now, and discover what you can do most effectually. Don't stop with your present education if you can get a better one. A college education is beyond all price to a young man or young woman if it is possible to secure it. I never had twenty-five dollars at one time until the end of my Junior year in college—I worked my way through. I would rather have the sacrifice of a father and mother to get a college course for the son or daughter, than to have them started out in life with a million dollars. The college course is of greater value. Many young people truly fail to realize what they might learn in the enlargement of their powers and the discovery of new powers—it is tremendously important to you and to your children and to the church and to the future. And much might be said about the kind of college to which to send your children. Parents ought to visit the colleges until they find one of whose moral and religious standards they are absolutely sure. Much as I stress college education, I would rather forego the college training than to send a child out under the care of Godless teachers, whose influence would be detrimental to their best interests. I would suggest to the fathers and mothers of young people, use great care and discrimination in deciding the Christian character of the teachers who will instruct your boys and girls. No professor should be allowed to teach Algebra or Chemistry who does not believe in Christ! He is not fit to do it. We ought to keep

our children from a great many colleges and universities to which we are sending them today.

9. Use your own mental processes to the full, realizing that God will help you in everything that you do.

10. Consult your friends, especially those of spiritual insight and discrimination. Turn to the wise vocational consellors, known in the church and community, to whom young people can go for guidance. (If there is no one of that kind in your community, you had better begin training some at once.)

11. Try to learn to overcome temptation. Let me give you an illustration. A little girl of nine or ten gave her heart to Christ. She was asked how she overcame temptation to do naughty things. She said, "That is easy now. Before I was a Christian, when Satan knocked I did not know any better than to open the door. Now Jesus lives in my heart. When Satan knocks, I just ask Jesus to go to the door, and He does, and Satan sees Him there, and goes away, as fast as possible." Of course the devil is always afraid to meet Jesus Christ. If He is living in our hearts we can turn over all the cares of our life to Him with perfect security. No philosopher could have given a better description of the best way to meet the tempter successfully.

12. Trust your Christian impulses. Realize that God often, in fact most often, speaks to people in their youth, giving them an impulse toward the things He would have them do in later life.

13. Ask for definite guidance. God will give it, for He has promised

14. Receive and obey the Holy Spirit, which was given to be our guide. "When the Spirit of Truth shall come, He will guide you into all truth." The Holy Spirit will guide us into the fullness of God's plan for our life, and the world's life.

Oh, Christian brothers and sisters, both younger and older, do your utmost, with the help of God, to follow His plan for your life, that it may be a life of perfect usefulness.

The Remedy for Present Unrest

By REV. M. B. WILLIAMS, D. D.

The subject which I had in mind for this address has been so constantly before the conference that I am somewhat embarrassed in presenting it; for, being an exceedingly modest man I am constrained to admit that it has been handled as well by Dr. Morgan and Dr. Dixon as I could have handled it myself. Nevertheless, I hope to have something profitable to say that has not as yet been said.

"Either the world is crazy or I am; and I am tired of it all!" These words were found in a note which a woman in Chicago had written just before committing suicide a few weeks ago. I wonder if many another hasn't felt that way during the past few years! Wars and rumors of war—such as the world has never seen. And even now when we think we have peace, seven different wars in Europe—including the Balkans—while anarchy, bolshevism and socialism in its 57 varieties are rampant on every hand. Autocracies of the classes has been succeeded by an autocracy of the masses and the former at its worst is much to be desired in preference to government by a brutal proletariat drunk with new found power. This class unrest has spread from the old world to our own country where thousands of half baked Americans rush to the aid of raw aliens who, ignorant of our laws and traditions seek only the overthrow of the republic. Shall we continue the assininity of the past and leave our gates open? Will we deport the undesirables or as in the past pursue the laissez faire method?

What is the remedy for these and similar conditions which obtain today? Being in a Bible Conference I have no need to review railroad guides, novels, newspapers, etc. Railroad guides are useful at times; novels are either good or bad; newspapers are sometimes of great value; but you know that I am referring to the one remedy: the Word of God and its teachings. German Philosophy and Theology have been held up by press, platform and pulpit in the past as the hope of mankind, but how dismally they have failed We often hear that the philospohy of Neitzsche laid the foundation of the war. I admit that many of his statements are revolting to decency and every moral sense, but in their last analyses how much worse are they than the teachings of Fichte even if not so brutal in their bluntness? Treitsche and Bernhardi were the disciples of those including Kant and Hegle

while as we have already heard from this platform, much of all this can be traced back to misunderstanding the misunderstandings of an honest scholar—Prof. Charles Darwin. Germany, however, founded her own philosophical system and proclaimed its infallibility to the world in these words: "We understand all nations, no nation understands us." But see how utterly she failed to sense the psychology of nations before and during the war. She said Austria should crush Serbia and she would hold Russia back so no aid could be expected from that quarter. Austria was unable to crush Serbia and Germany was unable in spite of her final ultimatum, to either intimidate Russia or overthrow her armies. She said Belgium would not resist her passage or if she did she would be annihilated. Belgium did resist her passage and all Germany was unable to conquer her determined little army. She said France was decadent and her overthrow an easy matter. She never reached Paris in spite of her unspeakable atrocities. She said England and her contemptible little army were not worth considering. England raised the largest army by the volunteer method and in the shortest time ever known in the history of the world. She said the Territorials would not aid England. Their wonderful work was her answer. She said America loved money too well to enter the war; and if she did enter it would be impossible to send over her troops; and that she could not train enough to be of any service anyway; and even if we could we wouldn't fight. Well, nearly two millions went safely over, while no better fighting was done than our boys did, letting England and France tell the story. She said it was impossible for her to lose the war with Wilhelm, his princely sons and God leading on their divisions and regiments. But when the scales of war were so delicately balanced that God alone knew which side would go up and which go down, our brave boys in khaki reached the scene, crossed the third, the second and the first line of trenches where at Bapaume woods, Chateau Thierry, San Miheil and Argonne Forest they were just in time to turn the retreating French, rout the pursuing Germans and chase them back to their land of sauer kraut and limburger cheese, beyond the Rhine; the Kaiser, the Crown Prince and each little princeling long since tucked away in some safe corner with their bags of gelt, despised of men and forsaken of God long may they rest; and the world's war was won because the nation which they who understood all nations knew would not fight did fight while the money they thought we loved we freely gave for a righteous cause and a suffering world. Again, she picked one hundred and twenty-five of her greatest men; and as a part of her spy system scattered them through our country. College professors and our wonderful system of exchange professorships (give us the gypsy moth, the mongose, the English sparrow and the German Carp, but no more exchange professorships with Germany)

clergymen, diplomats and guests of honor, falsely so called. These men were so ensconsed in our social and political and educational fabric that in many instances they had become part of our very system of life and government. Dr. Dernberg, Boy-Ed, Von Pappen, Hugo Munsterburg, et al.—where are they now? Some dead, some returned to their rewards, but last April ninety-six of that number, thanks to our efficient secret service were in the custody of this government doing time.

Now, I have briefly summarized these facts for a definite purpose and that is this: If Germany has so utterly failed in her philosophy, has so completely fallen down at every turn in her phychology, why should we believe her theology, reared as it is on the foundations of her philosophy to be more worthy of credence than its sub-structure? Based on false premises, built of postulates and opinions, tinctured with Nietzschism, which teaches that of all religions Christianity is the worst and that the greatest enemy of the race was Jesus Christ,—why should we still linger about its decomposing remains and spray our congregations with its essence? No, beloved—it is not the philosophy of men nor the books they have written; nor the strange god of the Kaiser whether be he Thor or Odin, they are no gods and they cannot help, but to the loving Father and his Beloved Son revealed so wonderfully in his Book of Books to which we must turn. What we need now is not merely reading it, though that is good; not merely critical study though if reverently done it is helpful and necessary; but a feeding of the soul on the word as on the very bread of life. Don't say these things are platitudes and without relevance; they are the most specific truths. Listen and let me show you:

Take three or four simple passages of scripture as examples: "As ye would that men should do to you, do ye even so to them." Applied nationally that would prevent war; applied industrially it would settle all labor disputes. Again: "Look not every man on his own things, but also on the things of others." This is a command not to be selfish or self centered, but rather to be interested in the welfare of all. Again: and this time a proof text. "Let no man seek his own, but every man another's wealth." Weymouth renders the passage: "Let no one be forever seeking his own good, but let each seek that of his fellow man." Christ Jesus came to teach the world unselfishness; and it is no use to say that His followers have not yet learned the lesson, the teaching at any rate remains. Again: "Do good unto all men as you have opportunity." Which undoubtedly means, whenever you have an opportunity. Now try and imagine a world in which unselfishness ruled; every one working as earnestly for the success of every other one as for himself; all love, no hate; all kindness, no unkindness to anyone. It might be too easy going a world; the lazy would not work,

but take advantage of the others! O, but the book says, 'If a man won't work, neither shall he eat.' The Bible's prescription for the I Won't Work is to starve him to death; perhaps that is why they don't like it. In fact, you have only to take a half dozen scripture verses—almost at random, and follow them literally and you make wars to cease. Implements of agriculture come from the forge where armor and weapons went in; order comes where social and industrial chaos now reigns; greed disappears and generosity takes its place; envy and hate slink back into the shadows while good will to men and heavenly love walk in their room. In short, you have on earth our best conception of the heaven that awaits us. Perhaps someone says: We would so love earth and the things of earth that we would not be willing to leave it and our friends. Yes, but scripture says: "Set your affection on things above, not on things on the earth." The word "set" there means to fix or fasten with an indissoluble tie. We are to remain in cheerful, loving service, ready to go when called. Brethren, there is but one philosophy; profound, convincing, satisfying. It is the wonderful system taught in the word of God.

I am constantly hearing that one of the greatest problems of the church today is what to do for and with the four million young men back from the camps and the trenches. Some say they are harder to reach than before; but I don't quite see how anyone knows as we were not reaching them before. Some I know, were in the church, but are not seen there now, while some who had never shown interest are good members now. The camp pastors were there, the Y. M. C. A. and other organizations were there; it would be strange if for all our work there was nothing to show but backsliding. I know the overseas work of the "Y" has been much criticised, but I want to say right here that this criticism has been the greatest blow ever struck at altruism and philanthropic endeavor. Protestantism has had no such wound since the dark ages. I hold no brief for the overseas work, as after being slated for France by those who had known him for many years your speaker was turned down by the New York committee, the court of last resore. So his natural inclination would be to keep hands off, but love of fair play leads him to say this evening the only words that have been spoken here in public to this great audience in defense of the truth as it relates to this subject.

In the first place about five per cent of the criticism is probably well grounded, forty per cent is due to misunderstanding and ignorance; the balance to malicious and delicious lying.

Much of the small percentage of deserved criticism was due to certain unfortunate selections of men sent over; yet the actual number proving delinquent was astonishingly small. This committee of last resort was made up of human beings, remember, not angels, so mis-

takes were to be expected; and Pershing was urging us constantly to send more men, so some bad ones were sent and some good ones were not sent—of whom I am which. Nevertheless, I was only one of many disappointed ones who staid at home and did his best. Then, many people thought the "Y" was a self governing unit when such was not the case. One young man said: "I waited in line for two hours to get into a hut and they shut the door in my face just as I reached it; what kind of an organization do you call that?" But didn't you know that after a short time our hours were prescribed by some commanding officer and we were not allowed to remain open one minute after that time? No, he hadn't heard of that. "My boy came to a "Y" hut one night sick and called up the Secretary and begged him as a special favor to get him some things, but he told him that it was impossible; do you call that Christian service?" But I asked this mother if she had never heard how when a Secretary got up for that very purpose one night and went into the store room with a flash light a German aviator saw the light and bombed the place? How the reprimand came and with it the strictest orders never to do such a thing again? But she had never heard of the incident. I could go over the list of more or less similar cases by the hour. Many thought that the money raised in this country was simply for the purchased free eatables and tobacco for distribution, but such was not the case as it was primarily for service. Yet it gave away more than all other organizations combined excepting the Red Cross. Others thought that the organization was handling the canteen for profit. Profits for whom,—profit for what? The organization well nigh beggared itself to do this work. Men by the thousand left their business or lucrative employment in order to do this work for expenses and often paid their own expenses and sometimes paid the expense of other workers who were not able to do so. And what is true of the men workers was also true of the women. Think of the 13,000 who entered this work at home and abroad, many of the women giving up lives of comfort and luxury for privations and hardships in order to do this and then talk about profiteering! The "Y" took up the canteen business because it was forced upon it; and when Mr. Carter said to Gen. Pershing: "Our men are not trained for such work and it will hurt our reputation to undertake it," the reply was—"Are you here to make a reputation for yourselves or to help win the war?" Mr. Carter replied: "To serve in every way we can and help win the war." "Then take it said the General and do the best you can thereby releasing 6,000 active men for service."

A man told me that he believed nearly every man in "Y" service entered it to escape active military duty. And when I told him that not a single one was accepted until he had passed draft age or been rejected for physical cause, he would not believe me. But all that and even more

is true so far as overseas work was concerned, as any man rejected for physical disability could not go to France as a "Y" man unless the defect was easily noticeable, as in the case of lameness, or evident blindness. This provision was made that no soldier would suspect one of our men of being a slacker. False impressions have been given that can never be counteracted or overcome. Probably the most harmful article appearing in any current publication was Judge Lindsay's article appearing in a recent issue of a magazine in which he damns the work with faint praise. He is often quoted as saying that the boys on returning cheered for the Salvation Army, but hadn't a cheer for the "Y;" and that none of them now seemed to care for it after returning. I was in Fort Leavenworth when 3,600 returned men who had arrived, partly before and partly after my coming were there. I spoke in the "Y" building every night with standing room taken. I asked again and again the question that I was always asking: How did you find the "Y" over there? Not a man had heard any criticism nor could they understand it. Some said they heard it as soon as they reached New York; but not before. They said: "You were with us on the transports and met us at the docks; you were with us in every line of trenches and everywhere else; your uniforms were the first things we saw when we returned and here you are with us now, what more could we ask?" I was in New York a few weeks later and and on visiting the Salvation Army hut in the park just below Madison Square I found less than a dozen soldiers in it; while a few minutes later in one of our huts in another park I found every room crowded. They were eating in the cafeteria and singing in the social room, while every bit of desk room was in use. That doesn't mean that these conditions might not be reversed some other time, but that is what I found then. Time and again in different camps I spoke to just as large and enthusiastic audiences as before they went over—and if anything, to more appreciative ones. In one camp I found an organized propaganda against the work, but it was organized by brewery employees and their sympathizers—mostly, by the way, of German parentage. One fellow when questioned said that his sole reason for not liking the "Y" was because he had heard that it was responsible for prohibition. Another told me that his objection was because we didn't permit Sunday night dances in the huts after the religious service. Some say that we had too many preachers in the service; others that we had too many in our uniform who swore, drank and ran around with bad women! Yes, it is all true; there were many clergymen and there were some sinners. We had no draft system, only volunteers were used, but it was the best that the church and the world combined had to offer. When I hear friendly soldiers tell what our men did for them over there; when I hear the stories of the long night marches under heavy loads, often to have those loads removed and

their contents diverted to the regular supplies of the army by some commanding officer, then forced to return, perhaps to Paris on foot without rest, food or sleep that the boys might not be disappointed; then to have this experience repeated—the boys wondering why we did not come; when I hear of men who broke down under the strain, many of whom are invalids to this day and perhaps forever; when such men as John Fergusen, who sits before me now and with whom I worked at Camp Taylor, as well as others in this audience were there, no one needs to tell us what kind of service was rendered for I know. Nor am I surprised that dozens were killed in action, that there were nearly three hundred casualties, that seventy-four were decorated or cited for extreme bravery in action—and these figures have all been augmented since the last report that came under my eye.

One day a bomb fell in a Y. M. C. A. dugout crowded with soldiers. Without an instant's thought for himself the Secretary picked it up and started for the door where it exploded in his hand as he was throwing it out and tearing his hand to tatters. After a few minutes he regained consciousness and looking up into the faces of the loving, anxious doughboys bending over him, he said with a smile, "Thank God, no one was hurt!" So far as I know he has not been criticised.

I am sometimes asked why the work over here was not criticised. It has been, but not seriously, because it was so easy to refute untrue statements. Anybody could visit a camp here and investigate for himself, but no one, save now and then a special case could investigate abroad. I am saying these things tonight for the thousands here who have subscribed and have wondered. Most of you know me. I wanted you to hear at least these few words from an old friend. I could spend my hour on this phase alone, but there are other questions.

Last year I told you some incidents, some striking answers to prayer in camp and the visible results after soldiers had been converted in our services and by personal work; but tonight, just for argument's sake we will admit that the men who have been in the army are worse for it morally and spiritually and harder to reach than before. If this is so whether by many or by few why is it? There are two or three reasons at any rate that we can afford to consider for a few minutes, closing with some brief suggestions as to remedies.

While it is true that our camps were marvelously well protected; that provisions were made for virtue and to protect the soldier against vice as were never made by any nation in any war, it did not make vice—much less sin impossible. And while during the time of preparation before the armistice the hard work and steady drill gave little time for mischief as well as leaving most men too tired for it, still it was possible and opportunities were found. Some were keen and seemed to

know where the lid was loose; they told others. Nevertheless, a drunken soldier was a rare sight in camp and nearly all cases of social diseases were brought in instead of being contracted after enlistment; at least that was true before the armistice. Gambling, however, was common in those quarters where officers did not care to prohibit it. Now we must remember that the worst and the best met in camp. Wickedness did not escape the draft any more than innocence; and many a carefully reared and up to this time sheltered lad came for the first time in close daily contact with the vilest of men. And, sad though it be, these men were sometimes officers, commissioned and non commissioned. Here he was forced to listen to dirty stories and foul language day and night; profanity was the common language of the camp; and nothing breaks a young man down, especially if a little weak in his will like being obliged to hear these things continually. He may stand it for a few weeks, he may endure this curse and grow stronger under it as one young man testified had been his experience in a testimony meeting one night, but a larger number endure only at last to pity and embrace. I want to emphasize my point, namely, that profanity has been one of the devil's most successful weapons to whip out the Christian life in many of our boys. All honor to those officers who never indulged, but always, under all circumstances discouraged it; and to those young men who in spite of temptation came through clean. When a fellow begins to swear he is usually easy for the next step and a game of craps often proves the next. A drink or a fast girl isn't so far away after that. When he comes back home he feels disgusted with himself and shuns the church; often he criticises it as a defense for his own backslidings.

Then, fear of death and its consequences has always been a powerful factor in bringing men to repentance and any one who disclaims this for himself either does not speak the truth or his mind hasn't travelled much up to date. Those who went to the front became familiar with death. Saw it not only daily, but constantly in so many forms that familiarity in some cases bred contempt. And what was true abroad was equally true at home in the worst days of the flu. "What can I do for you?" said a Secretary one night in the hut where every foot of space was occupied by a cot with a sick soldier on it. "Bring me a funny paper," said the boy. When he had found it and handed it to him the young soldier said, "I suppose you think that is a strange request, but the man on the next cot died a little while ago and now when I turned over the man on that cot was dying and this thing has been going on all day and night and I want to get my mind off of it for a little while." In one ward in a hospital thirty-two died in a single night while the sick men lay there hearing the last words or the final groans and then seeing them carried out wondering if it would be his turn

next. Yes, they became quite familiar with death and the familiar gospel warnings lost much of their force.

But there was another factor, perhaps as powerful as any of these in dulling conscience and that was the cigarette. So many boys who had never used cigarettes used them there for the first time. The deadly tobacco trust has certainly had its innings during the war. Individuals and organizations in their mistaken zeal flooded camp and field with these health destroying instruments. I am not criticizing their motives for in most instances their intentions were good, but the results are harmful to an alarming degree. Many who felt they could not afford to buy cigars in camp would accept the free cigarettes and so it was easy to form the habit which soon became almost universal. The question is often asked why is the cigarette condemned more than other forms of tobacco? it is the mildest form and one gets but little smoke from a single one. The alkaloid of tobacco known as nicotine is a deadly poison with powerful action on the heart and may be bad for any one, but with the growing boy it is always harmful. Nicotine has a special affinity for moisture. The Turk passes his smoke through a long curled tube cooling it by allowing it to pass through water, thus enabling him to smoke for a longer period with less noticeable harm. Pipes are often made with a spit bowl in the stem to catch the moisture containing the poison. A fine Havana wrapper on a well made cigar strains much of it out, but a cigarette permits it all to enter the mouth unstrained. The papillae of the tongue quickly absorb it and carry it into the system. The second step in cigarette smoking is to exhale it through the nose; the third, to inhale it—which means to breathe it into the lungs. This is distinctly a cigarette habit, though confirmed old leather lunged inhalers sometimes do it with pipe or cigar. Now the blood comes to the lungs blue with poison for purification when throwing off its carbonic acid and other poisons it is purified by the oxygen of each fresh breath; but suppose instead of pure life giving oxygen it finds the air cells filled with smoke laden with poison! Analytical chemists were a long time in finding why cigarette smoke was more harmful in its effects than other tobacco smoke. Now it is known that it is the burning paper which makes it so. Paper in burning liberates among others two poisonous byproducts known as pyroligneous acid and acreolin or acreolane. The action of the latter on cell tissues is to tan or toughen it; of the former to disintegrate it.

Now while the effect on the heart is to unstabilize its action or interfere with its rhythm the real cause has not always been understood. The pneumogastric nerve, sometimes called vagus or wandering nerve scatters itself well over and through the thoracic cavity controlling and stabilizing its organs. Two small filaments run down to the heart and in some mysterious way stabilize its action. Cut one of these and there

is little perceptible change, but cut both and the heart wabbles, the lungs congest with blood and general malaise immediately follows. A guinea pig under the experiment has died of congestion of the lungs in forty-eight hours. The effect of nicotine on these delicate nerve fibers is seen in varying degrees of paralysis, but combined with the poisons in the smoke of burning paper the effect is materially increased. This is why so many applicants for admission to our naval academies are rejected because of tobacco heart.

If this were all it would be bad enough, but it is not. The cell structure immediately affected by the poisons is in the brain; and for some reason which we do not understand it seems to first select such cortices as those controlling memory, will power and conscience. You can readily see what havoc this habit will produce with the finest instincts which enter into a boy's life and character. Sometimes the memory begins to fail as the first noticeable sign of deterioration, often later becoming utterly unreliable. This is an era of unreliability; how often do you get account or statement that is correct? Business houses have never been so unsatisfactory in their dealings as now; in many instances seemingly without reliability or responsibility. When one of the largest corporations in Chicago was asked the secret of its thousands of mistakes which eventuated in municipal investigations and legal action the reply was, "Too many late night dances and too many cigarette smokers among our employees." See what Edison and Ford found in their investigations. Inefficiency alone prompted Edison to forbid the habit to his many thousand of employees.

Why did the flu take its toll of our boys to the number of 88,000? They were the pick of all our homes. They had passed the most rigid examinations. They had the best of plain food and lived in the open air slept in well ventilated rooms and by all our calculations should have escaped it entirely or escaped with light attacks; yet in one camp there were 12,000 deaths. It can only be explained in one way: Constant inhaling of smoke had irritated the respiratory passages until a degree of congestion was already there; then when the dread pneumococcus followed the flu it found the air cells already diseased and unable to respond to treatment; rapidly filling with the serous fluid which they could not throw off death soon came to put an end to the unhappy victim's earthly sufferings.

One night after the armistice when I had spoken in the hospital at Camp Taylor, a young man came into the office where I was waiting for the car. After a friendly exchange of greetings he asked me if I remembered a certain young man whom I had known before coming to camp. Then he told me that he was at the point of death in the hospital. He was the perfect picture of health when I saw him last. It was the same story just as I have told it. Free cigarettes, not much

money for cigars, the habit formed; then flu and pneumonia followed by other lung complications. "I am convinced, that his cigarette smoking was what killed him, for I have never used tobacco and had the flu at the same time he did, but recovered without any trouble and am as well as ever," said the young man. This was but one of many similar instances that came under my observation in the different camps.

The next question is, what are we going to do about it? First, there should be an energetic movement made all along the line to counteract any evil effects of camp life and to encourage young men who have fallen into evil ways or grown cold to repent and return. Also, by a recital of God's mercies in sparing and preserving them appeal to the unconverted as well to serve Him. Then, there should be systematic effort made where the cigarette habit is strong and has a firm hold on him to induce him to break it, even giving him medical assistance, if necessary, as well as prayer. If you ask me if God is not able to do all that,—I say yes, with or without physical aid; but don't make the mistake of thinking that God is limited in His healing work to absence of means. Who created the trees with their healing leaves and bark? Who gave the rich balsams to the pine and myrrh tree? Who put the heart depressor in the belladona, the heart accellerator in the strychnia, the narcotic in the poppy? All these are the gifts of God for the healing of the nations.

He works through means provided, or when it pleases him. He works without these visible means and none can hinder. Let the patient but fix his mind on God, let him believe that help comes and faith becomes the victory. The brain throbs with new found power; every atom and molecule, every id and ion marshals to the command of a new and healthy metabolism, commands go forth to the leucocytes, who like armies of white winged scavengers go forth to gather up the wreckage; red corpuscles multiply and behold as by a miracle disease is banished and health reigns where sickness thrived like a green bay tree before. We don't understand it and perhaps it is just as well that we don't, for what we see and feel and understand requires no faith in a loving Father's word.

Time and again have I explained and expounded; illustrated and exhorted. I have seen the tears stream down those soldier cheeks and sometimes heard them pray for help and pardon and I can not think it all in vain. Now, to the harder task,—the following up. The pastors will need all the help that we can give, but we must be patient. Don't be discouraged if all we desire is not accomplished in the twinkling of an eye. Get Christian soldiers,—men who have been through it all, to help when possible. If he has been consistent in his army life his help is most valuable and should be sought continually. Some of these men

were a wonderful help to us in camp and did the finest kind of personal as well as other work; and they will do the same in our churches as many are already doing.

Teaching Gospel Truths from Simple Objects

REV. C. H. WOOLSTON, D. D.

The art of object teaching is one of the oldest arts of the world. It practically began by Moses, who was instructed in the method by God to build a tabernacle for the children of Israel. This tabernacle was a great congress of objects, flaming lights, smoking hearths, gorgeous tapestry and curious shape. These were set up in the wilderness with a pillar of cloud over the tabernacle which made a great and mighty appeal to the eye of every follower of Moses. The Mosaic ritual was based upon the art of object teaching, in fact it was the cradle of the art which God founded on Mount Sinai and where Moses became the first follower of the art of object teaching.

Sometimes it is said that teaching by objects is a new idea born in the head of some sensational pulpiteer who desires to do something different for the sake of being different, and after they look and laugh they turn away and say, "Give me the old-fashioned gospel." The truth of the matter is that true object teaching was born thousands of years before the angels announced the glorious message and if it is the good old-fashioned methods we are after we can find no other method as old as object teaching.

It is my purpose to make it plain that this is a simple art and anyone can teach by this art and practice it. The great Dr. Guthery of Scotland once from his famous pulpit displayed a piece of white paper and said, "This piece of paper was made from the rags collected from the street and the refuse of the home, but was taken to the shop, cleansed and dyed and made beautiful white and white so that a queen's hand would be glad to trace upon its white surface the message of the throne. So from the street are gathered the hopelessly bad boys and girls, the degraded children from the slums and by God's grace and His gospel are cleansed and made white, useful citizens and candidates for Heaven." This was the argument with which Dr. Guthery started his mighty reformation in Scotland for the salvation of the outcast boys and depraved girls of the slums. It grew to be a nation-wide movement and was a great benediction to his own land and he resorted to the art of object teaching and found his strongest argument there to stir the people in this early endeavor.

This same method could be used by a preacher or teacher whose object it is to show what grace can do with the heart that is sunken in sin. It is an appeal to the eye and it goes through to the head.

Some years ago in one of the western thoroughfares between two great cities an automobile was driving over the road owned by a very wealthy and worldly woman. She noticed in the road what she supposed to be a one dollar bill that somebody had evidently dropped and did not notice the loss. She commanded the automobile to stop and asked the chauffeur to pick up the bill. When it was brought to her she discovered instead of finding money she had found a little tract made in the form of a dollar bill and colored after the fashion of a dollar bill but on the other side of it was written the words, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." At first she was vexed and then angry and then she thought, a very strange way of bringing truth to her. Her heart had been closed to Jesus and no gospel appeal had ever reached her because she had closed her heart to the cross, but by this unusual method she had come face to face with truth. She thought she was getting gold but she afterwards became a Christian and discovered that that day she had something more than gold as did the lame man who met the two disciples at the temple, who asked for gold and expected gold but received something better than gold, the health of body and soul. This little tract can be secured from the Rodeheaver Publishing Company, 807 Chestnut St., Philadelphia. Anyone can use this lesson and tell the above story and display this little tract which greatly resembles a dollar bill.

The great Moody so often told the following story. A faithful father who trained his children to attend church and listen to the gospel one Sunday morning in the winter time found the snow falling and the drifts very high so that he could not get from his home to the church. So he called his three children to him and they sat around the open fireplace and he took a piece of plain wood and from that wood with a knife shaped a little cross and held it up before these three boys and with tears in his eyes told them the story of how long ago Jesus was crucified on a cross for them. Those three boys were all converted that morning and two of them became ministers of the gospel and they dated their conversion to the story of that cross. Just to hold up a little cross before the children and tell them in simple words the story of how Jesus died for them will make a lasting impression upon the little eyes and sink through to their hearts, especially if that cross is made of olive wood which came from Jerusalem, the home of the cross. This little cross can be secured from most of the Oriental stores in the great towns.

If the children are very small a very pretty little missionary lesson can be taught by a company of dolls dressed in the costumes of the

various countries for which they stand. You can also teach a number of lessons from various dolls. When they see this group of dolls show what they can do. Some will open their eyes and shut them, some will say "Mamma" and "Papa," etc. You ask them which of these dolls they would rather have and they will all say the doll that will open and shut its mouth and speak. The reason they choose this doll is because it is nearest to life and the nearer all of us live to the living, perfect Jesus the more men and women will see our value and want to be like us and choose our company and think that we are the best of people.

If it is a group of small boys ask them to bring to you a number of tops and say, "These tops can not stand upright except when they are going or spinning. When they stop they fall down." It teaches the lesson that the boy and girl that keeps going all the time is the upright in heart and has attached to it the largest value in life. Then there is the whip-top which spins when it is whipped. This is like some boys that only work when they are afraid of the whip. This big world is like God's big top that will only keep going and in the right way when God shows the whip of punishment and fear.

It will be a very pleasurable little exercise at children's meetings to let them bring their own objects and ask them what they think they teach and then you add additional lessons so that when they see these objects they will always think of what you caused them to mean when you used them in your object meeting.

These lessons taught in early youth are lessons which tarry in the hearts of most when old age comes into the heart and old age remembers more distinctly facts and lessons of early youth. So those lessons that are taught linger the longest and abide for both worlds.

Memorial Address

By REV. SOL C. DICKEY, D. D.

Thursday afternoon, 2:00 p. m., August 28th, 1919, a Memorial Service was held in the Auditorium, a large audience being present.

Mr. William P. Carmichael, President of the Winona Board of Directors, presided. Rev. Parley E. Zartmann, D. D., led in prayer. Rev. Sol C. Dickey, D. D., delivered the address.

After reviewing the organization of Winona Assembly, noting the Charter date as February 4th, 1895, giving many interesting incidents including the devotion, energy and labors of many of the Directors and friends who are living, Doctor Dickey confined the remainder of his address to references of the men who have served on Winona Boards, and who have been summoned to their Heavenly Reward. The number of these Directors was so large that mere references had to be used instead of eulogies.

The first President of the Assembly, Charles H. Conner, of New Albany, Indiana, served three years, 1895 to 1898. Mr. Connor was an Elder in the Presbyterian Church at New Albany and was the President of the Conner Steel Company, of Louisville, Ky. Mr. Conner built the first cottage under the Winona management, the cottage which was burned in the disastrous fire of 1914, and occupying the site of the present Milford H. Lyon residence. Mr. Conner was a man of great vision, and with his estimable wife, who survives him, did much towards laying the foundations of Winona.

Doctor Dickey paid a handsome tribute to Mr. Thomas Kane, of Chicago, the second President who enjoys life and labors now at his Chicago office at the age of eighty-two.

Mr. John M. Studebaker, of South Bend, was the third President of Winona Assembly, and was one of the first to serve on the Board of Directors. Mr. Studebaker was the oldest of five brothers who constituted the firm of Studebaker Bros., wagon manufacturers, South Bend, Indiana. Mr. Studebaker was one of the Charter members of Winona and served as Winona's First Vice-President under the Presidency of Mr. Charles H. Conner. Mr. Studebaker not only gave liberally of his means, but freely gave his time as Director, in attendance upon meetings and the supervising of buildings. The Studebaker Spring was his personal gift to Winona and stands as a memorial, reminding us of the countless valuable things Mr. Studebaker did for Winona.

Mr. H. J. Heinz, of Pittsburgh, Pa., was the fourth to serve as President of Winona Assembly Board of Directors. It was truly a wonderful Providence which directed Mr. Heinz to take an interest in Winona. From the first moment he saw Winona, he was an enthusiast for

her future, and not only became a wise and interested counsellor in the programs, educational and religious, of Winona, but was profoundly interested in her material development. Mr. Heinz was a genius and a far-seeing builder. His great fort was advertising, and no man has done more than he to advertise Winona to the ends of the earth. Winona owes Mr. Heinz a debt which it cannot repay. The Bronze Japanese Priest, the Marble Statue, The Student, also the bust of Venus of Milo and other statues suitably placed in the grounds, are memorials of Mr. Heinz's great interest in Winona.

Rev. Henry Webb Johnson, Pastor of the First Presbyterian Church of South Bend, Indiana, was fifth to serve as President of the Board. Dr. Johnson was also one of the Charter Members, and from the very first was an enthusiastic supporter and counsellor in all Winona's programs and buildings. He was greatly beloved and his death was mourned by all as a calamity to Winona, and the memory of his unselfish life and devotion are cherished by all who knew him.

Mr. Harry H. Townley, of Terre Haute, Indiana, served on the Board 1895 to 1908 as Treasurer, and his record of faithful, loving service was warmly appreciated by Directors and stockholders. Mr. Townley was an earnest Christian, with a happy, sunny face, always ready to help in any emergency. He was an Elder in the Presbyterian Church of Terre Haute, was one of the leaders of the State Y. M C. A., and his death was keenly felt in Y. M. C. A. circles as well as by his Winona friends.

Mr. Edward A. K. Hackett, Publisher of the Fort Wayne Sentinel, was one of the early Directors of Winona, and for more than 15 years went in and out among the Winona Directors and Stockholders and Friends, always ready to serve in any capacity for the up-building of Winona. Mr. Hackett built a home on the Island and the name he gave his Winona cottage was characteristically in keeping with his Christian character, "Sunshine." It is the general verdict that no one among all our Winona Directors was more consistently engaged in the Master's business than Edward Hackett. He went about everywhere doing good. His work among the prisons and warehouses and jails of the country was wonderful. He was a great favorite with the young people, and his boys' class in Sunday School was always largely attended. Though dead he now lives in the lives of those whom he led to Christ.

Dr. Dickey spoke at length of Dr. J. Wilbur Chapman as follows:

It was in the month of January, 1894, I met Dr. Chapman at Indianapolis and by appointment in the Denison Hotel, told him of my hope and plan to start Winona. Dr. Chapman evinced real interest and asked me to keep him posted in the development of the plan.

At Chautauqua I first met Bishop Vincent and Mr. Lewis Miller, and came away from that place of uplift with a desire to carry the work to

Indiana. From Chautauqua I journeyed to Northfield, Mass., the birthplace and then the home of the man who was my ideal as a Christian Evangelist, Dwight L. Moody. To make a "long story short" I was profoundly impressed with beautiful Northfield and its founder and work, and there conceived the plan of having Winona develop the two ideas of Chautauqua with its lectures, entertainments and Summer School, and Northfield with its Bible Conference and its Winter Schools.

Mr. Moody was very sympathetic but was compelled to decline my invitation to come to Winona. He said, "Why don't you get Dr. J. Wilbur Chapman, he is here preaching for me? If I am to have a successor in Evangelism it will be a man like Dr. Chapman." This seemed to me to be a clear case of providential leading, and I soon found myself in the presence of Dr. Chapman for the second time to talk Winona; this time, however, to tell him of the organization of our Board of Directors, of the purchase of our grounds at Winona, near Warsaw, Indiana, and the erection of many buildings.

I pressed Dr. Chapman to accept our invitation to come in August and take the leadership of our Winona Bible Conference. Dr. Chapman deferred his final answer till he could consult Mrs. Chapman. Imagine my delight a few days later to receive a telephone message, "My wife says, 'Go.'" I thought he said, "My wife says, 'No,'" and began to argue with him, when he repeated his promise and gave me to understand that his wife joined him in his determination to cast in his lot with us.

A few weeks afterwards found him walking up and down our newly purchased possessions and planning for "great things for the Kingdom."

The first Bible Conference was a success, attended by some three or four hundred christian workers. The first night will never be forgotten, because of a terrible thunder and wind storm which came up just at the hour of opening. The roof of the auditorium was leaking and the 39 men and women present were called by Dr. Chapman to the platform, and then and there was held the first session of the first Winona Bible Conference. Dr. Chapman soon convinced all present of the need and opportunity of such a Conference, and before the ten days were over we were all laying plans for a great institution. For fourteen years it was my great privilege to work with this earnest and gifted man of God, and to see the Bible Conference grow in numbers and power. Dr. Chapman was fervent and Evangelical. He was one who put first things first but he could also see the necessity of the physical and material foundations. He was a builder and erected two homes at Winona and drew the plans and superintended the building of Strain Hall, Evangel Hall, now Bethany Lodge, and of the Kosciusko Lodge. Dr. Chapman, with Mr. E. A. K. Hackett, of Fort Wayne,

was the founder and President of the Winona Academy which gave an education to hundreds of boys of limited means and was afterwards merged into Winona College.

As Director of the Bible Conference and Director of Winona Assembly he was an interested and helpful friend of everything that promised well for Winona. It is not too much to say that through his personality many men and women of influence and financial ability were led to look upon Winona as a movement to advance the Cause of Jesus Christ. Dr Chapman resigned as Director of the Conference and Assembly in 1907 in order that he might go abroad on his World-Wide Mission of Evangelism.

Upon his return, Dr. Chapman declined official connection with Winona, but gave it his cordial support, and was always a welcome speaker at the Bible Conference which he had helped to found.

It was at and through Winona Dr. Chapman laid the foundation for much of his afterward wonderful career. By his powerful and magnetic preaching he molded preachers and Christian workers, especially the younger men, and sent them forth to live and preach as never before.

He was a man of power because he was devoted to his work and loved the Master whom he served with a devotion rarely equalled. I have often marveled at his power on the platform, and if asked to explain it I should say, "He was full of the Holy Ghost."

I have seen him under many varied experiences. I have held his hand when Dr. Chapman himself thought he was dying, and I was always impressed with his absolute sincerity. He was the most sensitive man I ever knew, and suffered unnecessarily because of the unjust criticisms of those who did not know him.

Our friend has gone! The auditorium, the hillside, the lake and certain buildings and drives, speak to us constantly of our friend and his friends. Sweet and precious is the memory of his preaching, his prayers and his exhortations. Every now and then I recognize Chapman in some Evangelist who preaches for us, and who unconsciously has absorbed something of his manners and method.

He was indeed a great man and though dead, still lives in the lives of those whom he influenced for the better life.

Among the many striking incidents of his ministry I recall one of his hillside appeals when he referred to Moody, Hadley, and Moorehead and Purvis, and a host of others, and began to sing a line with which I close this little sketch:

"Shall we gather at the river, the beautiful, the beautiful river, the river that flows by the Throne of God?"

Doctor William C. Gray, editor of The Interior, Chicago, now The Continent, deserves more than a passing notice in any record of the faithful workers of Winona. Dr. Gray was one of the most wonderful

men of our acquaintance. He was so intense that one of his friends said of him, he lived a hundred ordinary lives in the three score and ten alotted to him. Dr. Gray was one of the enthusiastic supporters of Winona when the General Assembly of the Presbyterian Church in the U. S. A. met at Winona Lake in 1897 and 1898. There are those here today who recall the merry twinkle of his black eyes as in his shirt sleeves he made his persuasive speech urging the Assembly to hold the second meeting at Winona. He was a great editor, and splendid Presbyter, a man who gave himself devotedly to helping others.

Alexander McDonald, Elder in the Third Presbyterian Church, Cincinnati, Vice President of the Standard Oil Co., of Ohio, deserves to be remembered as one of the founders of Winona. He, with Mr. Studebaker, served as Vice President of the Board of Directors, and was truly one of the most generous friends Winona ever had. He gave the money with which to buy and build the dredge. He paid all the bills connected with the dredging of the Island and the grounds near Chicago Hill and Boy City. He bought the iron bridges which still stand over the canal, for the use of those who travel towards the Island, which will we trust always bear his name, McDonald Island. Mr. McDonald intended to do great things for Winona and only his untimely death prevented the execution of those plans.

Dr. Dickey's address included glowing tributes to many other directors.

Rev. William P. Kane, D. D., Pastor of the First Presbyterian Church, Bloomington, Ill., and afterwards President of Wabash College, served as a Director to the day of his death, was one of the early Presidents of the Winona Summer School and was the founder of the Winona Reading Circle.

Governor James A. Mount, of Indiana, who never failed to pay public tribute to Winona, gave it much of his time and thought, and just previous to his death at the close of his Governorship, announced his plan to devote much of his time to Winona. The Mount Building was so named because of what Governor Mount had planned to do for Winona through the Educational Branch of the work.

George W. Brown, of Indianapolis, was one of Winona's early and most ardent friends.

Rev. William Moorehead, D. D., Xenia, Ohio, Theological Seminary, was one of the purest, best and most spiritual friends of Winona, and was always a great favorite on the Winona Bible Conference program; a man who certainly helped to mould the Bible Conference.

Major W. J. Richards, founder of the Indianapolis News, was to the day of his death an ardent supporter and friend of Winona, a lovely character whose one thought was to help others.

William Hall, Elder of the Tabernacle Presbyterian Church of Indianapolis, served for many years as Superintendent of the Winona

Sunday School, and as a traveling salesman did much to advertise Winona, especially in the State of Indiana. Mr. Hall was for many years the President of the Indiana Sunday School Association. Through his efforts the Sunday School friends of Winona built Robert Raikes Hall.

Rev. George Knox, Synodical Superintendent of the Presbyterian Church of Indiana, was a tireless worker and friend, and through his public utterances and personal efforts brought great numbers to Winona.

Major A. P. Burchfield, President of Joseph Horn and Co., of Pittsburgh, was one of the most generous givers of the Winona Board of Directors. Although he never visited Winona, he was always ready to give of his means and to encourage the institution.

Mr. A. A. Harbison, Capitalist and Philanthropist, of Pittsburgh, was another of Winona's early givers, and was especially interested in Winona's spiritual programs.

A. N. Dukes and E. J. Dukes, father and son, of Peru, Indiana, were among Winona's most faithful workers. Mr. A. N. Dukes constructed and gave to Winona the beautiful fountain mid-way between the hotel and auditorium. His son, E. J. Dukes, was for a number of years Assistant General Manager of Winona and one of its most conscientious and successful officers.

Other Directors referred to by Doctor Dickey in his Memorial Address were:

Rev. E. Trumble Lee, D. D., of Cincinnati, Ohio;
Rev. John Loyd Lee, of East Liverpool, Ohio;
Walter M. Smith, of Stanford, Conn.;
John H. Converse, President Baldwin Locomotive Works, of Philadelphia, Pa.;
William S. Hubbard, of Indianapolis;
Col. H. A. Carnahan, of Indianapolis, and his brother;
Rev. Robert C. Carnahan, D. D., of Alliance, Ohio;
Rev. George Burrell, New York City;
A. A. Burdsall, Indianapolis;
William Ketcham, Indianapolis;
Edison C. Harris, Indianapolis;
Rev. Z. B. Campbell, D. D., Ada, Ohio;
James M. McKay, Fort Wayne.
Rev. Robert Coyle, D. D., Denver, Colo.;
A. A. Vannata. Brookston, Ind.;
George F. McCulloch, Muncie, Ind.;
Hon. W. J. Davis, Goshen, Ind., (Judge);
H. J. Milligan, Indianapolis, Ind.;
Dr. John L. Wadsworth, Collinsville, Ill.;
Dr. A. W. Higgins, Vandalia, Ill.;
T. P. Moore, Holton, Kans.;

Dr. William D. Parr, Kokomo, Ind.;
Rev. R. V. Hunter, D. D., Buffalo, N. Y.;
W. W. Reed, Warsaw, Ind.

P. S.—Since the above Memorial Address was delivered two additional former Directors have died: Everett Sisson, of California, former publisher of The Interior, and William H. Hubbard, Indianapolis.

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